A new

yeares gyfte more pretious than golde, worthy to be embraſed no leſſe ioyfully than thankfully of euery true chriſten man, newly publiſhed by Theodore Baſille.

Eſa. 9.

A yong chylde is borne for oure ſake, and a ſonne is gyuen vnto vs.

¶ The newe yeares gyfte speaketh.

A Newe yeares gyfte more precious
Than golde or pearle certes am I,
For I bryng forth the Lorde Jesus
Whych of all treasures is moost hygh.

Many in thynges of vanite
Do reioyse and delyght greatly,
Such can haue no pleasure in me
For I teach Christ that Lorde moost hygh.

Christ and Christes doctryne shalt thou heare
Learne, yf thou wylte, vnfaynedly,
Wherby thou mayst become ryght deare
To God and his sonne, that Lord moost hygh.

To mortify thy lustes carnall
And to walke aye innocently,
Teache the also godly I shall
That thou mayst please that Lord moost hygh.

To good workes also I shall the moue
In them euermore to be busy,
That God the father maye the loue
And his sonne Christ that Lorde moost hygh.

If thou therfore loueste godlynes
Take me vnto the ioyfully:
I shall fyll thy harte with gladnes
And ioyne the wt Christ that Lord moost hygh.

To

¶ To the ryght worshypfull Master Thomas Roydon Esquyer and Justice of peace, Theodore Basille wysheth long lyfe, continuall health, and prosperous felicite.

IT anne none otherwyse but highly prayse the honest fashons, commendable vsages, and frendely customes, that our auncetours & elders haue vsed heretofore vnto the greate example of theyr posterite for ỹ mayntenãce of all humanite & gẽtylnes. Among many other, who wylnot recoũt ỹcu ſõeof gyuyng newe yeres gyftes to be so commendable and prayse worthy, that he maye seme to be estraũged from all ciuilite, that dothe not obserue it vnto the vttermost of his power? For what other thing do we

meane by geuyng mutuall giftes in
the begynnyng of a newe yeare, thā
that we desyre, that all good, lucky,
prosperous and fortunate thynges
maye chaunse that yere vnto euery
one of vs, and that one wylleth, wy-
sheth & desyreth well to another, is
redy to do good one to another, and
to healpe what so euer lyethe in hys
power. This vndoubtedly was the
meanyng of thē, that fyrst were the
inuētours of this mooste honest and
frendly custome, & to this ende hath
it ben obserued, kept & mayntayned
hytherto. Whan I consydered this
but lately & iudged ỳ custome to b
both good and godly, and not vyn
more mete for the preseruacion an
cōciliacīō of amite. I thought tha
for asmuch as I was not able acco
dyng to my wyll to gyue such new
yeares gyftes, as commonly be sen
from one to another. Yet I would

prepar

prepare somthyng, wherby I might shewe my selfe to wysh well vnto all men, and to beare an honest & frendly hart to my cõtrey mẽ of Englõd. I haue therfore prouided a newe yeres gyfte, not of corruptible gold or syluer, but of the most sacred scriptures, whiche, as Dauid sayth, are much more worthy to be desired thẽ golde or precious stonne, & are swetter then the hony & hony combe. Psal. xviii.

In this my newe yeares gyfte I haue openned many goodly & godly thynges. Amonge all other, I haue declared, what a precious treasure Christ is vnto vs, whiche was gyuẽ vs of God the father for our newe yeres gyfte, and how many benefites we haue receyued by hym. I haue also described the whole lyfe of a christen mã, shewyng what we must do, if we wyll enioy so great benefites. Esay. lx.

Agen, I haue exhorted men to mor-

tiky theyr carnal affectes & worldly lustes, and shewed them howe they must walke both toward thē selues, theyr neyghbour & God, if they wyl haue the fruicion of the celestiall enheretaūce. To cōclude, as I haue shewed that all saluacion commeth by Christ, so haue I proued that Christ is no sauiour but to thē that repēt, beleue, lede a vertuous lyfe, & be plēteous in doyng good workes. These thinges with diuers other not to be despised shal be foūd in this my new yeares gyfte, so that I doubte not, but that it shall be no les profitable for the soule, than other worldly giftes shall be for the body.

This my labour employed herein after myne so greuous & troublous syckenesses, I dedicate and sende to your ryght worshypfull mastershyp for a newe yeares gyfte, desyrynge you to accepte it wyth no lesse good

mynde

mynde, than it is offered to your gē tynes. If I shal may perceaue, that this my lytle gyfte is acceptable vn to you, it shall not only not repente me, but also cause me very much to reioyse of my trauayle ī this behalf.

GOD the Author of euery yere mought vouchesafe to graunt that this newe yeare wythe many other maye euer begynne vnto you withe good fortune, procede wyth better, ende with that which is best, and alway be fortunate vnto you so long as they last, so ỹ ye maye alway enioye cō-tinual helth & pros-pero⁹ felicite ac-cordyng to ỹ wyll of God, to whome be all honour & glory.

AMEN.

The newe

The newe yeres gyfte.

¶ Philemon, the gyuer of the newe yeares gyfte, Theophile, Eusebius, & Christopher, his frendes.

Philemon.

CHrist our Lord and master dothe not wyth out a cause cõpare & resemble ẏcares, rytches, & pleasures of thys lyfe to thornes in his moost holy gospel. For as thornes prycketh the flesh, & suffer him not to be in quiet, that is greued & hurte w̃ them, so lykewise the cares, rytches, and pleasures of this world wyl not suffer by ony menes that man to enioye tranquilite rest & peace that is turmoyled with them. Happy is he, that appoynteth him selfe such kynde of lyuyng, that he maye

Math. xiii.
Mar. xiii.
Luke viii.

he maye be fre from these great wa-
ues & rockes wherwythe the lyfe of
moztall mē is so miserably assayled,
& so ofte put in daūger. The ritches
& pleasures of this wozld, seme to ỹ
flesh to be thinges of much pleasaūs
& great delectacion, but they be no-
thyng els thā entysyng and flatte-
ryng moozemaydes, which syngyng
songes pleasaynt to the eare, bryng
destruccion to so many as be herers
of thē Blessed is hetherfoze, which af
ter the example of Ulisses, can stop
his eares with waxe, & so passe by, be
ynge nothynge moued withe theyr
vayne & flatterynge entisementes.
Foz as S. Paule saythe: They that i. Timo. vi.
haue & pleasure to ware rytche, fall
into temptacīō & snares, & into ma-
ny folysh and noysome lustes, which
dzowne men into destruccion & dam
nacīō. Foz couetousnes is the roote
of all euell, which whyle some lusted
after

after, they erred from the fayth and entangled them selues wythe many sorowes. Hereto pertayneth the say
1. Joan. ii eng of S. Johñ, Loue not ỹ world, nor those thinges that are in ỹ world If ony mã loueth the worlde, ỹ loue of the father is not in hym. For all that is in the worlde (as the lust of ỹ flesh, & the concupiscence of the eis, & the pryde of the lyke) is not of ỹ father, but of the worlde, & the worlde
Psal. lxxxix passeth away, & the lust therof. But
1. Cor. vii he that fulfyllethe the wyll of God,
Esai. xl. abydeth forever.
Joan. vi.

I haue not spoken these thynges wout a cause, I thanke my lord God of his gyfte, I haue bene from my yought studious of ỹ holy Scripture, and very glad, whan I might eyther reade it my self, & common of it wyth my neyghbours, or els hear other preache and talke of it, that I myght be edifyed therby, recoltyng that

that dyd ye but a lytle foꝛtunate vnto me, that was tranſacted and paſſed ouer without ſome repaſt of goddes woꝛde, ſeyng that man lyueth not ẅ bꝛead alone, but wyth euery woꝛde that cometh out of ỹ mouthe of God. But lo, no mā in this woꝛld is ſo happy, that he canne haue hys mynde ſatiſfyed in all poyntes. Foꝛ I deſyꝛynge nothyng moꝛe than to be quiet, that I myghte frely gyue my mynde to the ſtudye of the holye ſcriptures, & ſometyme comō of thē wythe my neyghbours, haue ben ſo turmoyled & vexed wythe the cares & troubles of this woꝛlde foꝛ ỹ ſpace of fyꝛe oꝛ ſeuen monethes, ỹ I haue had no leſure almooſt ones to thīke of the holy ſcripture. O Loꝛd what is it to liue in this wꝛetched woꝛld: ony other thyng than dayly moꝛe & moꝛe to be plucked awaye & eſtraunged from the, & to heape ſynne vpon ſynne

Deut. viii. Math. iiii. Marc. i. Luke. iiii.

Nemo exomni parte beatus.

What it is to lyue in this woꝛlde.

fynne, & prouoke thyne anger more feruently agaynst vs: But now seyng it hath pleased God partely to deliuer me out of the troublous waues of this occean, and to bryng me into an haue of some quietnes, I entend to repare vnto myne olde studies, & to participate them with my neyghbours, as I was wonte to do heretofore. For I feare much vnlesse that dissolucion & slackenes maye also be found in them, that these certē monethes hathe not wanted in me, so prone & redy are we to faull from goodnes vnto lewdnesse, if we haue not ỹ spurre of gods grace to pricke vs forwarde. Syns I gaue them a nosegaye, I neuer spake vnto them, but good euen & good morow. Therfore haue I nowe sent for thē by my seruaunte to come vnto me, that I maye imparte and gyue them some spirituall treasure for theyr new ye

yeres gyfte this holye tyme of Chriſt-
mas. I truſt they wyl not tary lōg.
What do I saye, tary long? Me thī
ke I heare theyr voyces euen nowe
at ẏ doze. It are they. Neyghbours
euen with one wozde, welcome vnto
you all. *Theo.* Bzother Phylemō right
hartely we thancke you. *Phil.* Wyl it
pleaſe you to take the payne, foz to
come wythe me into my parloure?
Euſe. We follow you gladly. *Phil.* Ney
bours yet once agayne welcome. I
pzaye you take euery man a chayze
& ſyt downe quietly. Foz I entende
to talke wᵗ you. *Chri.* We are all ſet,
ſpeake what it ſhall pleaſe you. *Phil.*
Neyghbours and bzothers it is not
vnknowen vnto you, how deſyzous
I haue euer ben ſyns oure fyzſt ac-
quayntaunce to ſeake no leſſe youre
ſoules healthe than myne owne.
Euſe. we are not ignozant of this bzo
ther Phylemon, and we all giue you

right

ryghte hartye thanckes for it. *Phil.* I haue done nothyng but my duty, & I confesse my selfe to be an vnprofitable seruaunt. Notwithstandynge neyghbours thys greuethe me very muche, that I haue ben so negligēt these certayne monethes in doynge my duty toward you. *Theo.* No duty brother Philemon. It commethe of your mere goodnes, what so euer ye do toward vs. But it is not vnknowen vnto vs, howe greatly ye haue ben disquieted w̄ diuers businesses for a great space. *Phil.* Ye say trueth, but nowe heare the cause of my sendynge for you. Twelue monethes passed, if ye do remēber neyghbours at this tyme of the yere I made you a Christmas banchette, which, as I haue syns perceaued, ye haue ryght well digested. The Lent ensewyng, I called you all to a Potaciō, wherat I trust ye tasted of ỹ wyne, which

Luke. xvii.

maketh

maketh the spirite mery. The May
followyng at myne instaūce full gē-
tylly ye resorted vnto myne house, &
accordynge to season of the yeare, I
gaue you a Nosegay. All these were
not for the bodye, but for the soule,
yea rather both for body and soule.
Euse. We remember all these thynges
wel, nether haue we forgottē, what
you taught vs in them. *Phil.* It ma-
keth me greatly to reioyse for to he-
are these thynges of you. For nowe
I perceaue full well, that ye are no Jacob. 1.
forgetfull hearers, but diligent ful-
fyllers of such thiges, as are taught
you, & therfore are ye blissed in your
ac te. Well neyghbours, my loue to-
ward you is nothyng abated. I de-
syre your furtherauns in the know
ledge of Gods worde euen nowe, so
muche as I haue done heretofore.
In consideracion wherof, I entend
at thys present to gyue you a newe
yea-

yeares gyfte. *Theo.* Can ony thyng
be moze welcome to vs than fuche a
gyfte, cõmyng from fo dere a frend
and fo in tyme & place? It is now
a newe yeare, and men vfe cuftoma-
bly to gyue gyftes one to another,
wherby they declare theyr good wy
& wyfche that all good & profperous
thynges maye chaunfe to theyr frē-
des all the whole yeare longe. Ther
foze in gyuyng vs this gyfte, we do
not only acknowledge your accuf-
med gentylnes toward vs, but alfo
confeffe our felues to be moze endet
ted toward you, thā we may at any
tyme be able to recõpēce your kynd
nes. *Chri.* Neighbour Philemon, th
daye paffethe awaye, let vs therfo
I pray you, fe our New yeres gifte.
For there is nothyng that can offer
it felfe moze welcome to thefe our e
es. *Euf.* Trueth is this, & nothynge
moze true. *Phil.* Youre Newe yeares

gyfte

gyfte is red in the chyrche on Chrift
maſſe day in the mornyng at ỹ fyrſt
maſſe for the Epiſtle, & it is wrytten
of S. Paule in the ſecond Chapter
of his Epiſtle to Biſchoppe Titus.
Theo. I pray you let vs heare it. Phil.
Behold take your new yeres gyfte.

The gyft of God that bri
geth ſaluacion vnto all men/
hath appeared/ and teacheth
vs: that we ſhoulde deny vn-
godlynes and worldly luſtes
& that we ſhoulde lyue ſober
ly/ryghteouſly/ and godly in
this preſent worlde/ lookyng
for that bleſſed hope and ap-
pearynge of the glorye of
the greate GOD/ and of
oure Sauiour Jeſus Chriſt/
which gaue hymſelfe for vs

Esa ix. maner: A yonge chylde is be[gy]n for
our sake, and a sonne is gyuen vnto
Rom.viii. vs. Also S. Paul, God hath not spa-
red his owne son, but hath gyuen him
for vs all, how is it thā possible but
that he must gyue vs all thynges wt
hym? *Euse.* Is Christ frely gyuen vn
to vs? *Phil.* Yea verely neyghboure
Eusebi9 Neuer was ther any thing
so frely gyuē vnto you, as Christ is.
Theo. The goodnes than of God the
father appeareth here towarde vs
great & vnmesurable. *Phil.* It muste
nedes be great & vnmesurable, seing
Rom.v. ỹ he loued vs, whan we were sinners
1.Joan.iii. Beholde, sayth s. Johñ, what a loue
the father hath giuen vnto vs, that
we should be called ỹ sonnes of god.
And that ye maye well knowe that
Christ is the fre gyfte of God, giuen
vs wythoute ony deserte, cauill, I
praye you, to remembraunce ỹ fauli
of Adam, in whome all we haue syn-

ned,

ned, and deserued lyke damnacion.
What had he done to pacify ỹ wrath
of God & to recouer his fauour, whē
God made hym this moost comforta
ble promyse, I wyll sette emnite be-
twene the & an womā, betwene thy
seed and hyr seed. And that selfe seed Gen.iii.
shal tread downe thy head? *Chri.* For
sothe I thyncke very lytle. *Phil.* Ye
myghte haue sayde, nothynge at all
ryght well, excepte ye thyncke thys
somewhat, whan he had once offen-
ded, to put his head in a dush, & not
to knowledge his fault, nor once to
dare to come in syghte. *Euse.* Ye saye
trueth. *Phil.* What had Abraham de-
serued, whā God made hym this pro
myse of Christ, sayēge: in thy seed all Gen.xxii.
nacions of the earth shal be blyssed? Gen iii.
Verely nothyng at all, only he bele- Gen.xv.
ued the promyse of God, & it was re Roma iiii.
kened vnto hym vnto righteousnes. Gala.iii.
He choosed vs, sayth saynt Paule, in Jaco.ii.
Epye.i.

Chryst, before the foundacions of the
worlde were layd, ỹ we shoulde be holy
& faultles before hi. Agē, we were by
nature, the chyldren of wrath, euen
as other were. But God, whiche is
Ephe.ii. ritche in mercye, for his greate loue
wherwith he loued vs, euē thē, whē
we were dead thorowe synne, quicke
ned vs with Chryst (for by grace are
ye sauid) & hathe raysed vs vp with
him in heauenly thynges, thorowe
Chryst Jesus, that in tymes to come
he myghte shewe the excedynge rit-
ches of his grace i kyndnes toward
vs in Chryst Jesu. For by grace are
ye saued thorow fayth & that not of
your selues. For it is ỹ gyfte of god
& commeth not of workes, least an
Tit.iii. man shoulde boast hymselfe. Also in
another place, after ỹ the goodnesse
& loue ỹ God our sauioure hath to-
warde men, dyd appeare, not of the
workes of righteousnes, whiche we
haue

haue done, but according to his mercy hath he saued vs by ỹ fountayne of the newe byrth, & renewynge of ỹ holy Ghost, which he shed on vs abũdantly thorow Jesus Christ our sauiour, that we beynge made righteous by his grace, shulde be heyres of eternall lyfe accordynge to hoope. Joan. iii Ephe. v Act. xv. Ephe. ii

This is a sayenge not to be doubted of. Christ himselfe also sayth, God loued the worlde so intierly, ỹ he gaue his only begotten sonne, that euery one that beleueth in him, shulde not perysshe, but haue euerlastynge lyfe. Joan. iii Rom. v For God sent not his sonne into the worlde, to condemne the world, but that the worlde shoulde be saued by him.

Of these scriptures heretofore rehearsed, is it euident, that Christ is frely giuen vnto vs of God ỹ father yea & that without oure merites or deserues. For whan we were vtterly

damned, & knewe not howe to recouer ony parte of our helpe, God the father of his own gracious goodnes gaue vs his sonne Christ to be oure Sauioure. So that as the beginnynge of youre Newe yeares gyfte is, Christ is vnfaynedly the gyft of God, frely giuen vs for our great cõforte & saluacion. *Chri.* It can not be expressed howe much we are bounde to God the father for this his gyfte seynge that he gaue vs not an Aungell or ony other celestiall creature, but his onlye begotten sonne, euen the highest and moost precious treasure that he hadde. *Philemon.* I wyl say so whan ye haue once heard what a treasure this youre gyfte is vnto you, & howe many pleasures & commodities ye receaue by hym. *Euse.* I pray you let vs heare. *Phil.* It followeth: That bryngeth saluacion

uacion vnto all men. Beholde, youre newe yeares gyfte, that God the father hath giuen you, bryngeth saluacion vnto all mē. It is no idle & vnprofitable gifte, but commodious & necessary. For it worketh vs health & saluacion.

The giftes of the world bring many times perdicion, destrucciō & damnacion, but this gyft of God bringeth lyfe, health, ioye, pleasure, saluacion & an whole sea of good thynges. It bringeth saluacion, sayth the scripture. Note this worde bringeth. As though it shoulde be sayd, whā ther was no hope of health, but all thynges yoked in the bond of desperaciō, synne bare rule, & Satan triūphed ouer mankynd as his bond captiue, than came the gifte of God, whiche droue synne out of place, vāquished Satan, destroyed the powers of hel brought saluacion to man, which lo-

ked

ked only for damnacion, yea & that frely, & without ony desertes, euen of mere grace & pure mercye. O the inestimable excellency of this gifte, which both wyllyngly & frely bryngeth saluacion to mankynde. Howe can it otherwyse be? Is not ỳ name of this our gyfte, IESVS, gyuen hym of God the father, & published by his Aungell & Embassadoure Gabriel? And what other thyng, I pray you, soundethe IESVS, than a sauioure? This our gyfte Christ, is a sauiour. For he saueth his people from theyr synnes. Feare ye not, sayth the aungell. For beholde, I shewe vnto you a great ioye, which shall chaunse to all people. For this day is borne vnto you a sauiour, which is Christ ỳ Lorde of the cytye of Dauid. Thus se we, that Christ is a sauiour. Therfore maye he righte well bynge saluacion, & saue so many as beleue in him.

what Jesus signifieth.

Mathy. i.

Luke. ii.

hym. *Theo.* Is there no saluacion to be loked for, but only at the hand of Christ? *Phil.* No verely, ye heard, that the gyfte of God, which is Christ bringeth saluacion. It is Christes office alone to saue, & besydes hym is ther no sauiour neither in heauen nor in earth. Who so euer seaketh saluacion at ỹ hande of ony other, but at Christes alone, he doth not only deceaue hym selfe, but also robbe christ of his office, depriue him of hys glory, blaspheme his blissed name, tread vnder foote his moost precious bloud, & vterly maketh of none effecte ỹ whole misterye of Christes incarnacion.

All saluacion muste be loked for of Christ

Marke wel.

Euse. It were pite that ony mā shuld be of this mind. *Phil.* You say trueth Notwithstandyng there haue bene, that haue sought health at other besydes Christ, would God there were none at this day. S. Paule feareth not to saye, if righteousnes cometh

by

Gala.ii. Gala.v. by ỹ lawe, thã dyed Chryſt in vayne. Agayn, ye are gone quyte frõ Chryſt ſo many of you as wyl be made righteous by the lawe, & are fallen from grace. *Chri.* Let vs hear it proued by the ſcriptures, that ther is no ſaluacion, but by this gifte of God Chryſt alone. *Phil.* The matter is more euident, than it neadeth ony probacion to the faythful, & as for thẽ that are obſtinately blynd, all the ſcriptures in the worlde can profit nothyng at al. Notwithſtõdyng to ſatiſfy your godly deſyre, of many, I wyl reherſe a fewe, yea and thoſe, that ſhall ſeme moſt fyt for ỹ purpoſe. *Theo.* I pray you let it ſo be. *Phil.* Whenſe ſhall I take my begynnyng, but of the Prophet Eſaye, whome Chryſt our ſauioure had ſo ofte in his mouthe? By hym Chryſt ſpeaketh on this maner, I am, I am the Lorde, & there is no ſauiour beſides me. Agayne in tha

Chryſt alone ſaueth.

Eſa.xliii.

ſame

same chapter, I am, I am he, which putteth away thyne iniquities, yea & that for myne owne sake, & wyll remember thē no more. Put me in remembraunce, & let vs be iudged togyther. Tell me if thou haste anye thynge, whereby thou mayeste be iustified Thy fyrst father synned and thy Prophettes haue trespassed agenst me. Also in another place, Am not I the Lord? Is there any other God beſydes me? A righteous God, & such one as saueth, there is none but I alone. Tourne vnto me, and ye shall be sase, o all ye coastes of the earth, for I am God, & there is none other. Once agayne by ſsame Prophet he saythe, I alone haue troden downe the wyne presse, & there was none at all that dyd healpe me. Are not al theſe scriptures playn inugh to declare that Chryst is the sauiour & that there is no saluacion, but by Esa. xlv. Esa. lxiii.
hym

raiseth, refreshethe & conforteth the
conforteles. Christ the sonne of man
came to seke & saue that, which was
lost. Ergo what so euer is lost & sa-
Luke.xix. ued agen, is saued by Christ. Christ
is that true light, which lighteneth
euery man, that commeth into this
worlde. Ergo they that are not ligh
Joan.i. tened by Christ, remayne styl in dar
kenes. Christ gaue to so many as re
ceaued hym, power to be made the
sonnes of God because they beleued
in his name. Ergo they that receiue
not hym to be theyr sauiour, and be-
leue that theyr synnes are only put
awaye by his name, are not the son-
nes of God. Christ is that lambe of
God, that taketh away the synne o
the worlde. Ergo there is none other
sacrifyce for synne, but Christ alone
Joan.iii. No man goeth vp into heauen, but
he that came downe from heauen, ye
sonne of man, whiche is in heauen.

Ergo

Ergo so many as go vp into heuen, go vp onely by Christ. He that beleueth in the sonne, hath euerlastyng life. But he that beleueth not in the sonne, shall not se lyfe, but ỹ wrathe of GOD abydeth vpon hym. Ergo they alone shall be saued, whiche w a stronge fayth beleue Christ to be theyr Sauioure. Euery one, sayth Christ, that drynketh of the water, that I gyue hym, shall neuermore thyrst. Ergo Christ is a sufficient sauiour for so many as repent and beleue. Christ is that lyuynge bread, which came downe from heauen, yf ony mā eateth of that bread, he shal lyue for euermore. Ergo he that taketh Christ aryght, nedethe none other sauiour to gyue hī euerlastyng lyfe. Christ is that good shepeherde, whiche gyueth his lyfe for his shepe. Ergo so many as are saued, are saued by Christes death. Christ is the

Joan. 1.6

Joan. vi.

Joan. x.

Joan.xi. resurrection & lyfe. Ergo by him we
ryse out of syn, & obtayne lyfe eter-
nall. Christ is the waye, trueth and
lyfe. No man commeth to the father
Joan.xiiii. but by him. Ergo by christ alone we
ascende & go vp vnto the presence of
the father. Without christ we cā do
nothing. Ergo wout him we cā not
be saued. Christ is the vine. He yt abi
Joan.xv. deth in him, bryngeth forthe muche
frute. Ergo he yt casteth away christ,
& seketh ony other sauyour, is ye tre,
Math.iii. which brīgeth forth no frute, & ther
fore shall ye be hewē downe & cast in
to ye fyre. Christ ded for our synnes
& rose agen for our iustificacion. Ro
Rom.iiii. by christes deth are we delyuered
frō our sinnes, & by his resurrection
iustified & made righteous. We be-
yng iustified, by fayth haue peace to
Rom.v. ward god thorowe our Lorde Iesus
christ. Ergo christ it is which maketh
ye attonemēt betwene god ye father
vs.

vs. By the synne of Adā alone came dāpnaciō on all mē, euē so by ỳ rightyousnes of christ alone came ỳ iustificaciō of lyfe vpō all mē. Ergo as we were dāned by the syn of Adā alone, so are we saued, iustified & preserued vnto euerlastyng life by ỳ rightyousnes of christ alone. Euerlastyng lyfe is the gyft of god thorowe christ Iesus our Lord. Ergo so many as obtayne euerlastyng lyfe cometh vnto it by ỳ free gyft of god, yea & ỳ for our Lord Iesus Christes sake. Christ is appoynted of god to be our wysdom, rightyousnes, sāctificaciō & redēciō. Ergo by Christ are we made wyse, ryghteous, holy, & the chyldrē of redēciō. We are washed, we are sāctifyed, yea we are made ryghteous thorowe the name of ỳ Lord Iesus & the spirite of our God. Ergo by christes name and the spirite of God are we made pure, holy & righteous. Christ

Rom. vi.

1. Cor. i.

1. Cor. vi.

ii. Cor. v. whiche knowe no synne, became syn for oure sake, that is to saye, a sacrifyce for our synnes. Ergo those synnes that are putte awaye, are putte awaye by ỹ sacrifyce of christ. Christ whan he was ritche, became poore for our sake, that by his pouertie he should make vs ritch. Ergo so many as be made ritche, are enrytched by christ. Gala. ii. If righteousnes cometh by ỹ lawe, than dyed christ in vayne. Ergo they that are made ryghteous, are made righteous by the death of christ. And who so euer leueth to be iustified by ony other meanes than by the deth of christ, he goeth about to make christes deth of none effect, and so is he a playne Antechrist. Ephe. i. By christ we haue redemption, ỹ by his bloude remission of synnes. Ergo by christ is our raunsome payd, and by his bloud are oure synnes forgyuen vs. Eph. ii. Christ is our peace. Ergo by him

haue

haue we tranquilite, quietnes and
rest in our cõsciẽces. By christ haue
we free entraunce vnto the father. Ephe. iii.
Ergo so many as come vnto the fa-
ther, come by Christ. Christ is gone
vp on high, and hath led away cap- Ephe. iiii.
tiuite captiue, and hath giuen gyf-
tes vnto men. Ergo he it is that gi- Psa. lxviii.
ueth remission of synnes. Christ lo-
ued vs, and gaue hymselfe for vs to
God an offeryng & swete smellynge Ephe. v.
sacrifyce. Ergo for this swete & odo-
riferous sacrifice of christ, God the
father pardoneth our sines. Christ
is the head of the body of the congre
gacid. Ergo he it is, that saueth his Coloss. i.
members. It hath pleased the father,
that in christ al fulnes should dwel, &
that by him all thynges should be re
conciyled vnto hiselfe, whyther they
be thynges vpon earth or in heaue,
& thorowe the bloud of his crosse, he
myght make peace euen thorow his

owne selfe. Ergo all they ꝑ are reconcyled & set at one ẅ God the father, haue obtayned thys by ꝑ bloude of
1.Tim.i. chꝛist. This is a true sayeng, & by al meanes, wozthy ꝑ we should embzace it, ꝑ Chꝛist Jesus came into ꝑ wozld
1.Tim.ii. to saue synners. Ergo Chꝛiste it is, ꝑ saueth sinners. Ther is one God & one attonemẽt maker betwene god & men euen the man Chꝛist Jesus, whyche gaue hym selfe a raunsome foꝛ all mẽ. Ergo as there is but one God, so is there but one attonemẽt maker, and this is Jesus Chꝛist, by whõe alone we are redemed. Weare sãctifyed by ꝑ oblaciõ of ꝑ bodye of
Heb.x. Jesꝰ chꝛist, done once foꝛ al. Wyt one oblacion hath chꝛist made ther perfecte foꝛ euermoꝛe that are sanctifyed. Ergo so many as are made holye, haue obtayned that holynes only by the sacrifyce of chꝛist, which he once foꝛ all offered on the Altare

of

of the crosse, so cõsumate & perfecte
that ther remayneth none other sa-
crifyce for syn. We are not redemed 1.Pet.1.
from our vayne cõuersacion (whiche
we receaued thorow the tradicio of
the fathers (with corruptible syluer
& golde, but with the precious blod
of christ, as of an innocent & vndefy
led lãbe. Ergo by christes bloud are
we redemed from all vayne thinges
wherwith before we were entãgled.
The bloude of Jesus christ maketh
vs clene from all syn. Ergo by chri- 1.Joan.1.
stes bloud are we made clene & puri-
fied frõ al our sinnes. If ony mã sin
neth, we haue an aduocate w̃ the fa
ther, Jesꝰ christe ỹ righteous one, & 1.Joan.ii.
he it is, that obtaineth merci for our
synnes not for our synnes only, but
also for al ỹ worldes. Ergo so oftas
we sinne, by our aduocate christ are
our synnes put awaye. There is sal
uacion in none other but in Christ.

Neyther is there any other name gy-
Act.iiii. uen vnto men vnder heuen, wherin
they muste be saued, but only ỹ name
of christ Iesus. Ergo who so euer is
saued, receaueth his saluacion onely
by the name of christ our Lorde. As
I maye tary no longer aboute this
matter, aly Prophettes, saith saint
Act.x. Peter, beare wytnes of christ, that
thorowe his name, euery one ỹ beli-
ueth in hym, shall receaue the remis-
sion of synnes. Yf all the Prophetes
beare wytnesse of this thynge, who
dare be holde once to opē his mouth
to speake agaynst it, except he be at
defyaunce & open warre wyth God
& his sonne Iesus Christ our Lorde
& sauioure. But wythe suche I wou
not to meddle. God blysse me from
them.

Do ye not perceaue nowe ỹ thys
gyfte of God the father, whiche he
hath freely gyuē you, I meane christ

is

ſs thalone ſauiour, and that ther is no helth, ſaluacion, conforte, and remiſſion of ſinnes to be looked for, but onely at his hande. *Euſe.* We were to much blynd, yf we dyd not perceaue it, ye haue made the matter ſo open & playne & euident ſcriptures. *Chri.* O Lord, what blyndnes was ther i the worid, whan ſome dyd put theyr hope of ſaluaciō in ſtockes & ſtones, & olde rotten bones, in gaddynge of pylgrymage, in gyldyng of Jmages in ſayntes reliques, & hallowed ſtickes, & poppiſh pardons, in other mennes workes, in fantyes inuented of men. &c. Yea there haue not wanted whiche ſought ſaluacion in a Grayefryers cowle, truſtynge aſſuredly, yf they were buryed in ỳ, they could by no meās be damned. *Phil.* All theſe were greatly deceaued. But that ye maye knowe, that there can be no ſaluiour, but this gyfte of God Chriſt alone,

alone, marke a fewe wordes, that I
1 shall nowe saye vnto you. Fyrst he
shall be a sauioure, & saue men from
2 theyr synnes, muste be without all
synne hym selfe. Secondly he must
3 be both God & mā. Thyrdly he must
by his innocency delyuer vs from
the curse of the law, yea and fulfyll the
lawe for vs, that the aduersary may
4 laye nothyng agaynst vs. Fourthly
he must by his puyssaunce & power,
vanquysh & subdue all the power of
5 Satan. Fyftly he must slaye death,
that it may haue no more power ouer
6 faythfull. Syxtly, it must be in his
power to gyue vnto hys people the
holy Ghost, to gouern & kepe them in
7 a ryght trade of lyuyng. To cōclude
he must be suche one, that whā they
that beleue in hym, do offende & pro-
uoke the heauenly father vnto an-
ger, he maye at all tymes be both rea-
dy & able to make an attonement be-

twene

ſwene God and the offenders.

If ye can fynde ony ſuche, as I haue here deſcribed, beſydes Chriſt, wel, I wil thā alſo graūt ỳ he is a ſauiour. Untyll that tyme wyll I ſay with all the Prophettes, Apoſtles & our Doctor Paule, that this gyfte of God chriſt Jeſus is thalone ſauiour, bryngeth helth, & that there is no ſaluacion to be gotten, but only thorow hī. *Theo.* This thyng is now more manifeſt, then it may be doubted of, or called into queſtiō. *phil.* It followeth in your new yeares gyft, To all men. Note that he ſay the not, to the wycked & damned ſpiri- tes, which ſhall neuer recouer theyr health & ſaluacion, what ſo euer the Origeniſtes tryfle in thys behalfe but to al men, yea and that thoſe on ly, which repent, beleue, and leade a good lyfe. For to wycked mē and vn godly perſons is chriſt no ſauioure, except

To whome Chriſt is a Sauyour

excepte they repēt, beleue & amend. It is not to be passed ouer lyghtly, ỹ the scriptures spekethe generally and vniuersally wout ony excepciō To all men. Chryst bryngeth salvacion to all menne. These wordes proue manifestly, that as chryst is a sauiour, so are all men synners, and agayne, that there is no man but ỹ receaueth saluacion of chryst, if he be saued. Where are they nowe ỹ wyll iustify them selues, and sel theyr merites and good dedes to other? The scriptures sayth, we be all synners. There is no differēce, sayth s. Paule All haue synned & wante the glory of God. What is this, sayth S. Austen, and want the glory of God, but the grace of God the father by Jesus chryst, which is the glory of God the father? And what meaneth this they wante or haue nede, sayth he: but that no mā of himselfe, because he

As chryste is a sauiour so are al mē synners.

Rom. iii.

Hypognost. Lib. iii.

he is borne carnally, is able to recouer the lyke lost, no though he bryngeth the workes of merites, excepte he be spiritually borne a new by our Lorde Jesus christ, whiche came w the vndetted mercy of the father, & of his owne, and of the holy ghost to saue & seake that whiche was loste. What was lost: Vnreasonable beastes: Hathe God also care for oxen: Verely mankynde was lost thorow synne, in consideracio wherof christ beynge wythout spotte euen of hys owne fre wyll gyuyng hym selfe to the death & rysyng agayns, hath redemed man from synne & death eue by the largenes of fre grace. These are the wordes of S. Austen, which shewe euidently what we are of our selues, and what by Christ. But let vs heare mo scriptures. Euery ma a lyare, God alone is true. The scripture hath cocluded all thinges

Luke. xix.

1. Cor. ix.

Psal. cxv. Rom. iii.

vnder

Gala.iii. vnder ſtu, ẏ ẏ promyſe by ẏ faithe of Jeſ⁹ chriſt ſhuld be gyuē to ẏ fayth ful. God hath compꝛehended all mē vnder incredulite & vnfaythfulnes that he myght haue mercy on al mē Here ſe we that all men were found ſynners & vnfaythfull, & that they Rom.xi. are ſaued only by the great mercies of God. All our righteouſneſſes are as a cloth polluted wyth menſtrue. We were conceaued & borne in ſyn. Eſa.liiii. The imaginaciōs and thoughtes of Eſay.i. mannes harte are pꝛone vnto euell Gen.viii. euen from his yonge age. There is Ex.xxxiii. no man innocent before God, there Iii.Re.viii. is no man but that ſynneth. There Eccle.vii. is not a righteous man on ẏ earth that doth good, and ſynneth not. Euery one is an hypocrite & wicked and the mouthes of thē all haue ſpo Eſay.ix. kē folyſhnes. All we haue erred and gone aſtraye lyke ſheepe, euery one hath followed his owne fantaſye. The

harte

harte of man is wicked & inscrutable. No man is pure from synne, no. Esa.lvii.
the starres are not clene in hys sight Hiere.xvii
howe much more is man fylthy and vnclene, which is nothyng but corruption & a very worme in comparison of God? Who is able to say, my Iob.xxv.
harte is clene, and I am pure from Prou.xx.
syn? No mā is good but God alone. Math.xix.
We are all vnprofitable seruauntes. Mar.x.
The Lorde looked downe from hea Luke.xvii.
uen vpon the chyldren of men, to se Psa.xiii.liii
yf there were ony one, yͭ had vnderstandyng or sought after God. But all are swarued & clene gone oute of the waye, they are become all togyther vnprofitable, there is none that doth good, no not one. They are corrupte, & become abhominable in theyr studies: Theyr throte is lyke a wyde mouthed graue, they worke deceate with theyr tonges, the poyson of adders is vnder theyr lyppes Psa.v.
Psa.cxxxix

Theyr

Pſal.13. Pzouer.1. Eſa.59

Theyr mouthe is full of curſynge & bytternes, theyr feete are ſwyfte to ſhed bloude. Deſtruccion and werynes are in theyr wayes, the waye of peace haue they not knowne. Ther is no feare of god before theyr eyes.

Pſa.xxxv. 1.Cor.iii.

Howe lyke ye theſe ſcriptures? Do they not paynte oute man in his natiue colours? What haue we of ours ſelues to reioyſe & boſte of. *Chri.* We maye perceaue nowright wel, that we be all wretched & miſerable ſynners. *Theo.* If god had not gyuen vs his ſonne chriſt to be our ſauioure, we hadde bene in a damnable caſe. *Euſe.* We were ſo pocky & full of diſeaſes, that yf chriſt had not bene our Phiſicion to heale our woundes & his mooſt precious woſſides, we had continued ſtyl diſeſed for euermore. *Phil.* I am glad ye haue learned that all men are ſynners, & that therfore they haue nede of chriſt the gyfte of

God.

God, whiche bryngeth saluacion to all men. For this is the fyrst poynte to knowe christ aryght. Neyther can ony man to muche deiecte and caste downe hym selfe. For the more man humbleth hym selfe, the more dothe he exalte ỹ glorious maieste of god. But that ye maye be without doute in this matter, I wyll rehearse certen vnto you, out of both the Testamentes, which shall declare that we be all synners. Adam, as ye knowe, transgressed the commaundement of God in Paradise, & by his transgression made vs all bonde to eternall damnacion. Noye fell into the synne of dronkēnes. Lothe was not only dronken, but also lay with hys owne doughters, & so commytted ỹ greuous synne of incest. Abraham denyed hys wyfe. Moses cōmytted manslaughter. Dauid commytted both manslaughter & whoredome.

Gen. iii.

Gen. xiii.

Gen. ix.
Gen. xx.
Exod. ii.
ii. Re. xi.
and. xii.

Salomon was an Idolater. Mathew was a collegatherer. The Apostles dyd stryue amonge them, who shoulde be hyghest & of greatest auctyorite. Mary Magdalene was a greuous synner, Peter denyed and forsoke Christ thryse, Paule persecuted the cõgregacion of christ, be hast thou vide I make many wordes? So many as euer were clad wythe this fleshe Jesus christ alone excepte, whiche was both God and man & conceiued & borne without the seed of man, by the operacion of the holy Ghost of the moost blyssed & vndefyled virgin Mary) were synners, and so many as are in the same at this day, & shall be vnto the worldes ende, are & shall be synners, saued onely by the free mercy of god thorow Jesu christ. We all offende in many thynges, sayth S. James. Yf we saye we haue no synne, sayth S. Iohn,

that

i.iii.Reg.xi.
Math.ix.
Math.xx.
Luke.vii.
Joan.xviii.
Act.ix.

Jacob.iii.
i.Joan.i

that we haue no synne, we deceyue ourselues, and the trueth is not in vs. Here S. Johñ, which was so holy, vertuous & dearly beloued of god nombreth him selfe among synners neyther is he ashamed so to do, that al glory maye be gyuen to God, and the prayse of oure saluacio to Jesus Christ our Lorde & sauiour. Chri. Jf all be synners with oute exception, whate is than to be sayde of ỹ moost glorious & blyssed virgyn Mary? Is she also to be reckened in the nomber of synners? Phi. Janswere with S. Austē, whan so euer there is disputacion of synne, all muste nedes cōfesse them selues synners, except ỹ holy virgyn Mary, of whom for the honour of the Lorde, Jwyl haue no question at all whan we entreate of synne. For we knowe that there was geuen to her more grace than to any other creature for to ouercome syn

Libro de natura & gratia capi. xxxvi.

on euery parte, for as muche as we
deserued to conceaue & bryng forth
hym, whom it is euident to haue had
no synne. Wherfore this virgyn ex-
cepte, if we coulde gather all ỹ sayn-
tes both men and women, whā they
lyued here, & demaund of them, why
thei they were woute synne. What
do we thyncke that they would aun-
swere, as this Pelagian sayth, or as
Johñ the Apostle affyrmeth. Cere-
ly wante theyr excellency of holynes
neuer so great in this bodye, if they
myghte be asked thys thynge, they
woulde surely crye with one voyce,
yf we shoulde saye, that we haue no
synne, we deceaue oure selues and
the truethe is not in vs.

Hytherto haue I reheasled the wor-
des of S. Austen, which as they ex-
cepte the moost blyssed virgyn Mary
from the spot of synne, so do they
proue all other wythoute exceptyon

to

to beleuers. Yet this dare I boldly affyrme & say, that this moost holy pure and glorious virgyn disdeyned not to confesse Christ to be also her Lorde and sauiour. Her wordes are these: My soule magnifyeth the Lorde, & my spirite hath reioysed in god my sauiour. Behold she boasteth not her good dedes, she craketh not of her merites, she swelleth not with her owne dignite, but humbly grauntyng herselfe to be the handemayde of the lord, redy to do his moost godly pleasure and will in all thynges, she confesseth God to be her sauiour and not her selfe, nor her owne good dedes. Also holye and pure a virgyne, which was replenyshed wyth all grace, vertue and goodnes, dyd not bost of her own dignite, worthynes, merites, dedes & good workes, but cleued to God alone and sought for saluacion at his hande, howe wyl-

Luke.i.

Yea and goodes are they, which seke
healthat one other, sauyng at thys
gyfte of God Jesus christ, which hy
geth saluacion to all me: Ezech. xxxiii.
is godly spoken: Do the christe her
fore by yng saluacion to all meane;
yea To all them that repent, beleue,
and labour to lede a good lyfe, were
the neuer so greuous synners be
fore. Math. ix. For christ came not to call the
righteous, that is, such as wyll rush
by them selues by their owne good
dedes & merites, but synners vnto
repentaunce. Luke. xxiiii. He commaunded hys
Apostles after his Resurrection to
preache repentaunce and remissi
of synnes in his name vnto all na
cions. 1. Tim. ii. For he is that sauioure, y wo
haue nede to be saued & to cõe vn
to knowlege of y truth. For y old law
was onely knowen & preached to
be the sauiour of the Iewes (for God
was knowen but in Iewry, and in

Israel

Israel was his name great. He shewed his worde to Jacob, his rightuousnes & iudgementes to Israel. He dyd not so to euery nacion, neyther dyd he open vnto them hys ordinaunces. But nowe he is a sauyour to all kyndes of people. Christ before hys death, sayd to hys disciples, whom he sente them for the to preache. Go not aboute ye Gentiles nor Samaritanes, but go rather to ye lost shepe of the house of Israel, but after his resurrection he sayd: Go throwe out all the worlde, and preache the gospell to euery creature. For there is nowe no differēce betwene the Jewe and the Gentyle. For one is Lorde of all, ryche ynoughe for so many as call on hym. For euery one that calleth on the name of the Lorde, shall be saued. And Esaias that the Prophet sayth, ye people ye walked in darknes, sawe a great lyght, & to them which sate

Psa. lxxv.

Psa. cxlviii

Math. x.

Mat. xxviii
Marc. xvi.

Roma. x.
Johel. ii.
Actum. ii.

Esay. ix
Math. iiii.

in the regyon and shadow of deathe,
lyght is spronge & risen vnto them.
This is greate consolacion and com
forte for vs, that this gyfte of God,
Christ, bryngeth saluacio to all me,
so well Gentile as Iewe, or els had
we, which were Gentiles, bene dam
ned for euer and euer. Thes. Blessed
be God for the ryches of his grace,
wherwyth he hath freely called, iusti
fyed, saued and glorifyed vs thorow
Iesus Christ our Lord. Well ne yghe
bours, seynge that Christ is a saui
our & bryngeth saluacion to all me,
so endeuoure your selues, ye may
be found worthy to be of that nom
ber, which shal receaue saluacio &
saued. Repēt ye of your old wycke
lyuyng. Beleue to haue remission of
all your synnes thorowe the name
of Christ. Haue no more to do with
the worlde, the dyuell and the flesh,
but euermore garnysh youre lyfe

Rom. viii

conuer

conuersacion with the frutes of the
spirite, that ye maye be fyt vessels,
vnto whome God maye powre hys
grace. Chri. I beseche God gyue vs
grace to do this. Phil. Nowe marke,
what this gyfte of God hath done.
It hathe appeared. Lyke gyfte of
God sayth the scripture, that
bryngethe saluacion vnto all
menne / hathe appeared.
Christ hath appeared, sayethe youre
newe yeares gyfte. In the olde law
he appeared by figures, types, cloudes, & shadowes, as by Manna, the
Rocke, the Paschall lambe, the brasen serpent, &c. which all prefigured
Christ, and by them dyd he appeare
to the faythfull, which beleued and
looked for his commynge. but nowe
he hath appered personally, euen in
his owne flesh. Be that hath bene so
longe looked for, is nowe comebery
God

God and very man. He hathe appe-
red, he hath ben sene and heard. He
hath preached. He hath wrought mi-
racles. He hathe suffered & dyed for
vs. He is ryssen agen, and ascended
vp into heuē, where he sytteth now
on the ryght hand of god his father.
All this was not fantastically done,
but truely and vnfaynedly. He ap-
pered very man in the flesshe, which
he receaued of ỹ blyssed virgine Ma-
ry, hauyng his godhed conioyned w
hys humanite, so that he was, and
is, very God & very man. Ex. Ther
wayte not now e a dayes, as I haue
heard, whiche playnely deny, that
Christ tooke ony flesshe of the virgine
Mary, and as for that body that he
had, he brought downe wyth hym
from heauen. Phil. Thys is no newe
hereſy, although it be lately renewed
by the wycked and pernicious sect
of the vngodly Anabaptistes, that
sprange

Of them ỹ denye the hu-manite of Christ.

sprange vp among the olde Heretykes, shortely after the ascencion of Christ. Would God I had sufficient tyme and conuenient leasure to vtter my mynde fully concernynge this matter. But for almuche as I knowe and am perfectly perswaded that none of you are addicte nether to thys, nor none other opinió that they mayntayne & holde cõtrary to the rule of the catholyke fayth, and ỹ determinacion of cyrists churche. I wyll not labeure muche in the confutacion of thys theyr dãnable heresy, but onely rehearse certayne Scriptures vnto you, that ye may in fewe wordes perceaue how great is theyr varyaunce frõ the verite of godes wordes. First I wyll rehearse vnto you the wordes of god the father spoken to the serpent shortely after the fall of man. I wyll set emmite betwene the and an woman, betwene thy

thy seed and her seed. And that selfe seed shall tread downe thy head. This seed to be Christ no man doubteth, that is faythfull. Marke nowe that he calleth christ the seed of a woman, he meneth the moost glorious virgine Mary. If christ be the seed of this woman Marye, than dyd he take hys flesshe & humanite of her. So doth it than folowe ryght well, that they erre, whiche affyrme that christ brought his body wyth hym from heauen, and toke no flesshe of this moost blyssed and vndefiled virgine. For howe can he be named to be the seed of a woman, if he had no parte of her? Caune a woman truly saye, thys is myne owne and naturall sonne, whan she neuer broughte hym forth? Unto Abraham also God the father sayd: In thy seed all nacions of the earth shall be blyssed. Gen. xxii. This seed is christ, as S. Paule de- Gala. iii.

clareth

clareth to the Galathians, whiche beynge borne of the virgine Mary, came of the seed of Abraham. Nowe if Christ had taken no flesh of Mary, howe could he haue come of the seed of Abrahã. The Prophet Esaye also sayth, Beholde a mayden shall cõceaue & bring forth a sonne, and his name shall be called Emanuel. Are not these wordes playne ynoughe. Coulde this glorious virgine bothe haue conceaued and brought forthe Christ, and yet Christ haue take no parte of her. This had bene a meruailous cõception, and a wonderfull byrth, seyng that all the scriptures reghte agaynst it. But let vs come to the newe Testament. S. Johñ in his Gospell sayth: The worde, meanyng Christ, became flesshe, & dwelte among vs. As though he shuld say, The worde, whyche is the sonne of God and the seconde parson in Tri-

Esa vii. Math. i. Luke. i.

Joan. i.

nite

nite, toke flesh of the virgine Mary and became by that meanes very mā for our sake, and lyued here amongst vs on the earth, and wrought suche thynges as was the wyll of his heauenly father. Marke that he sayth, the worde became flesshe, that is, the sonne of God became very mā. How came thys to passe, that he was not only God, but also very man. Verely in asmuch as he toke flesshe of that moost pure virgine Mary, therfore the wonderfull operacion of the holy Ghoste. Saynt Paule also sayth, Christ also sayth, Christ was begotte of the seed of Dauid after ỹ flesh. Romā.i. Here S. Paule confesseth ỹ Christ had flesshe, and was very man, and he toke thys flesh of ỹ seed of Dauid, which was Mary the moste pure virgine. These wordes are euen inough for them that wylle. I lyke thyng ii.Timo.ii. he wryteth to Timothe, remember

that

that Iesus Christ is ryssen agen frō death, of the seed of Dauid. Behold howe he styl maketh mencion of the seed of Dauid, because he wold haue vs earnestly to vnderstande the humanite of Christ in our dedes, whych he receaued of the virgine Mary. For he dyd afore se in ỹ spirite, that there shulde arise certen false Prophetes which should labour to wreste out of our hartes thys necessary article of Christes humanite. To the Galathians also he wryteth on this maner, whan the tyme was fulfylled, God sente hys sonne borne of a woman, or rather as the Greke worde Genomenon sowndeth, begotte or made Christe by the wounderfull and supernaturall operacion of the holy Ghoste, was begotten & made man of the virgine Mary, yea and that wythoute the seed of any man. He only receaued hys flesh and manhed

Gala iiii.

of Mary, whiche God so wonderfully by his holy spirite was so pure, clene and undefyled, that there was no spot of unclennes in her at all. And as Christ was begotten of God the father goddes owne sonne and very God from everlasting, yea and that wythoute the cõpany of ony womã, so was he begottẽ, conceaued, made, & borne very man of the moost pure virgine Mary wythout the seed of ony mã, the holy Ghoste dyd so come vpon her, and the power of the hyest ouershadowed her. And as Christ receaued hys godhed only of God the father, so receaued he hys manhed onely of the virgine Mary hys mother. Wherof we may cõclude, that as Christ is very God of God the father without a mother, so is he very man of Mary his mother wythout ony father. Therfore maye his godhed be as iustly denyed, as his manhed

Luke. i.

hed

hed and flesshe takynge of the blyssed virgine Mary. But Christ abydeth very God and very man, what so euer the wycked Heretykes bable in thys behalfe. I wyll rehearse another text of S. Paule to the Hebrues and make an end of thys matter, He was tempted & made lyke to vs in all thynges, synne alone excepte. If he were lyke vnto vs in all thynges, synne alone excepte, than followeth it that he had a body of flesh as we haue, and that there was no differēce, but that hys moost blyssed body was wythout all synne, and our bodyes are synfull. For he was borne wrapped in cloutes, layd in a maunger, fedde, circumcised, embraced in armes, grewe, was made stronge in ỹ spirite, profited in wisdome & age, hongred, thyrsted, wepte, was wery reioysed, was moued w̄ wrathe and indignaciō, sorowed, was heuy, sad, Hebr. iiii.

& at the last suffered the moost spyte
full death of the crosse. Are not these
very signes & manifest tokēs of mā?
Could he haue done these thynges,
if he had had eyther a fantastical bo
dy, or elles a body from heauen? Ma
verily, for what fantasticall or hea-
uenly thynge hongreth, thyrsteth,
wepeth & sepeth, reioyseth. &c. which
all Christ dyd. A lytle before hys pas-
sion was he not in such an agony, &
his sweat was lyke droppes of bloud
Luke.xxii. tryckelynge downe to the grounde?
Dyd he not so greatly feare deathe,
that he desyred his father to wyth-
drawe the cuppe of hys passion from
hym? Are not all these euy-
dent tokens of a verye man, seynge
hys flesshe so greatly feared deathe?
Seyng than that he was very mā,
whense had he thys body, but of the
moost holy virgine Mary, thorowe
the meruelous operacīō of Goddes
spirite?

spirite: Cõfounded therfore be Manicheus, whiche deny the humanite of Christ. Confounded be Valentius which affirmed that Christ brought hys bodye withe hym from heauen, & toke no flesh of the virgine Mary. Confounded be the Anabaptistes, & all many as holde & mayntayne this wycked doctrine contrary to Gods trueth. For God was shewed in the flesh, iustifyed in the spirite, sene of Angels, preched vnto the Gentiles, beleued on in the earthe, and receaued vp into glory. 1. Timo. iii. Joan. i. Luke ii. Ephe. iii. Phili. iii.

Thus se you neyghboures, that Christ the gyfte of God, which bryngeth saluacion to all men, hathe appered yea & that in the flesh, whiche he receaued of the moost blyssed and pure virgine Mary. He appered, sayth S. Johñ, that he myghte take awaye our synnes, & yet was there no synne in hym. Agayne, for hys 1. Joan. iii.

cause appered the sõne of God, that he myght loosen the workes of the dyuell, but of all theyse thynges ye haue heard abundãtly before, therfore wyll I go forthe wythe youre newe yeares gyfte. It followeth.

" And teacheth vs, that we " shulde deny vngodlynes and " worldely lustes.

We hearde before, that christ beynge borne of the virginne Mary, brought health and saluacion to all men bothe Iewe and Gentile. Here agayne S. Paule teachethe, what pleasure he hathe done vs more. He hath not only brought saluacion to vs, & by that meanes delyuered vs out of the miserable state, where in we were detained before but he hath also taught vs what we shoulde do, that throwe oure owne faulte we loose not agen ỹ dignite wythe wel

haue

haue gotten thorowe the fre mercy of God. And in this behalfe also are we much bound to thys oure gyfte. For what doth it profyt: to haue a treasure gyuen vs, & to loose it agen streyght wayes? Are we not muche bound to them, which both gyue vs treasures, and shewe vs also, howe we maye safelye kepe them to oure great pleasure and comforte? Howe muche than are we endetted to our sauyour Christ, whyche hath not only gyuen vs the treasure of saluacio which of all treasures is moost excellent, but also taughte vs, howe we shall behaue ourselues, that we lose it not hereafter. But let vs heare, what he hath taughte vs *Euse.* I pray you speake on, for we desyre greatly to heare it. *Phil.* His doctrine is this

That we shulde deny vngodlynes and worldely lustes.

We heare here none vnwrytten be-
rites, nor the fansys of men, nor yet
olde wyues fables and suche thyn-
ges as edify not, but those thynges
that haue ben taught of Moses and
the Prophettes many yeres before
hys commyng, as we maye se in the
holy scriptures, therfore maye they
not be reiecte and cast awaye. The
olde Ethnyckes harkened not more
to the Oracles and answers of Apol
lo, than we oughte to harken & gyue
eare to the doctrine of this gyfte of
Deut. xviii. God Chust our sauyoure. For he is
that Prophet, which God promised
that he would rayse vp, and put his
Joan. iii. wordes into hys mouth, so ỹ who so
euer wyll not heare hym, God wyll
be reuenged of hym. He is a master
Joan. vi. sent from God. He hath the wordes
Joan. viii. of euerlastyng lyfe. He is the lyghte
of the world. Who so euer followeth
hym, walketh not in darkenes, but

shall

shal haue the lyght of lyfe. He is the wey, trueth, and lyfe. He is ỹ God that can not lye. He is faythefull in all hys wordes, and holye in all hys workes. We are cõmaunded of god the father to heare him. The spirite of GOD is vpon hym, he is sent to preach mery tydynges to the poore, that he myghte heale the brokẽ in harte, preache delyueraunce to prysoners, and syghte to the blynde. He is that good shepeherd, whose voyce hys shepe heare. And euery one that is of the trueth, heareth hys voyce. He is that Lord God, which techeth vs profitable thynges, and gouerneth vs in ỹ way, wherin we ought to walke. Seynge than that he is a Lorde of suche and so great authorite, excellency & puyssaunce, seyng also he teacheth nothyng but trueth, agayne seyng he hath done so much for vs, and tẽdereth nothynge more

Joan. xiiii. Titum. i. Psa. xiiii. Math. xvii. Mar. ix. Luke. ix. ii. Pet. ii. Esa. lxi.

Luke. iiii. Joan. x. Joan viii. Esa. xlviii.

than our healthe and saluacion, we were not only to much ingrate and vnkynde towarde hym, but also very enemies vnto oure selues, yf we would not wyth all diligence apply our selues both to heare hym, and also to followe & accõplyshe suche thynges as he teacheth vs. Let vs therfore hear, what he wylleth vs to do.

„ And teachethe vs / that we
„ shoulde denye vngodlynesse
„ and worldely lustes.

Where as our Englyshe translacion hath, teacheth, the Greke worde is *Paideuousa. Chri.* What desyre you? *Phil.* It signifyeth not only to teache, but so to instructe, enforme, fashon & teache, as scolemasters are wonte to do theyr chyldre, whome they found & receaued rude, grosse, ignoraunt, and wythoute all good knowledge both of learnyng &

man-

manners. Euen suche dyd our scole maister and teacher Christ fynde vs, all grosse, all rude, all barbarous, all blynde, all ignorant, all vnlearned, all vnmannered and clene out of fashon. Howe coulde it otherwyse be? We were darkenesse. We walked in the vanite of our mynde, blynded in our vnderstandynge, beyng straungers from the lyfe, which is in God thorow the ignorauns, that was in vs, and the blyndenes of our hartes so that we gaue ouer our selues vnto wantonnes, to worke all manner of vnclennes wythe gredynes. For Satan the God of this worlde, had blynded our mindes, that we should not beleue, vnlesse the lyghte of the glorious gospell of Christ, whiche is the Image of God, should shyne vnto vs. But yet for all thys our rudenes, ignorauncy & blyndnes, Christ that heauenly Doctor doth not dis-

Christ is our Scole master.

Ephe. v.
Ephe. iiii.

ii. Cor. iiii.
Esa. vi.
Johan. xii.

Coloss. i.

dayne

dayne vs. He is contented to receaue vs into hys scole, & to become oure scole master, so ẏ we wyll leaue our wyckednes and be contented to be reformed Oh what a gẽtle poynt is thys of our sauyour Jesus chryst not to disdayne vs for al our rudenes & ignorãcy but ioyfully to accepte vs, if we wyl follow ẏ trade of his scole. The comõ sayeng is, an honest master loueth to haue honest seruãtes. Nowe who is more honest, pure godly, innocent and sauteleſſe, than this master Chryst? It becometh thẽ his seruauntes to practyse & follow so nyghe as they can, his manners. Therfore the fyrst lesſõ that his scollers learne in his schole, is to denye vngodlynes & worldly lustes. They that entende not to do thys, they are no fyt scholers for such a scholemaster, thoughe they bragge neuer so muche of hys name, and call themselues

selues Christias. For not euery one, Mat.vii
sayth vnto me, Lorde, Lorde, sayth
Christ, shall enter into heauen, but
he that dothe the wyll of my father,
which is in heauen. And I pray you
marke, howe pretely and handsome
ly the Scripture speakethe.

That we should deny vngod
lynes and worldely lustes. ,,
,,

As though it should saye, although
in tymes paste we haue both follow
ed and mayntened vngodlynes, ydo
latry, false worshyppynges of God,
superstition, confidence in our owne
selues and workes, and haue lyued
after the lustes of the world and the
flesh, yet now for asmuch as we are
come into a newe schole, and haue a
nother schole master & techer, which
teacheth hys scholers nothyng but
vertue, godlynes, and all that euer
is contrary to vice, it becomethe vs

to

to deny, forsake, yes & vtterly to forswear all vngodlynes and worldly lustes, and what so euer is cõtrary to the teachynge of thys oure newe scholemaster, and neuer to haue to do wythem here after, but studiously and wyth all applicacion of mynde to followe the doctrine of thys oure techer. *Theo.* What is it to deny vngodlynes? *Phil.* To deny vngodlynes is vtterly to forsake & to cast away all thynges, that should obscure, deface, or in ony poynte hynder the honour and glorye of God. For who so euer wyl be Christes scoler, he must fyrst seke the glory of God aboue all thynges, as it is writen. Thou shalt worshyp the Lorde thy God, & hym only shalt thou serue. *Euse.* which are they, that hynder the glory of God? *Phil.* Aske ye which neyghbour Eusebius, whan the world is altogither set on wickednes, as S. Johñ sayth:

What it is to deny vngodlynes

Deut. vi.
Math. iiii.

1. Joan. v.

The

They loue the glory of menne, more than the glory of GOD, as Christ sayth. All seake theyr owne, and not that, which is Jesus Christes, sayth S. Paule. What a sorte of Idolaters are there in the worlde, whyche steale the honour from God & gyue it to creatures? What a nomber are fallen from Christ, some puttynge theyr trust in poppysh pardons, some in ỹ merites of other, some in theyr owne workes, some in the obseruaūces of mens tradicions. &c? What a company also is there, ỹ loue worldly thynges, more then God? Howe doth the couetous man embrase and loue hys ryches, so that it is not wout a cause sayd of Christ, It is more easy for a cable rope to go thorow the eye of a nedle, than for a ryche man to enter into the kyngdome of God? How doth the glotonne make of his belly, and enlarse it wythe all

Joan. xii.

Phil. iii.

Math. xix.
Marc. x.
Luke. xviii.

kynde

kynde of deynties? Howe doth the prowde parsonne garnysh hymselfe and delight in precious ornamētes? Howe doth the irefull man set aside all charite and feare of God, & seake to be reuēged? Agē, what a swarme of wycked parsons are ther, whiche dishonour the name of oure God by vnlawfull and abhominable othes? What thynge in earth do they leaue vnswome by? Yea what parte of ỹ moost glorious body of our Sauyour Jesus Christ, wherby we receaued redemption and saluacion, do they leaue vntowched wythe theyr to moche detestable othes?

Ero. xx. Deut. vi

Why do not these wretches call this precepte of God to theyr remēbrās? Thou shalt not take the name of the Lorde thy GOD in vayne. For the Lorde wyll not holde hym gyltles, ỹ taketh his name in vayne. The wise man also sayth, A man that vseth moche

much swearyng, shall be fylled with wyckednes, and the plage, that is, ỹ vengeaūce of God shal not go away from hys house. Furthermore what a flocke is there, that hate the Gods worde, & so many as laboure to promote and set it forth, callynge them heretykes, and felowes of the newe learnyng? How lytle pleasure haue these swynysh worldlynges and voluptuous bely goddes ether to read the scriptures thē selues or to heare other? Yea I would there were not, whiche nether wyll read the moost holy Bible thē selues, nor yet suffer wyth a gladde mynde other to read. Agaynst all such dothe Christ thonder in the gospell, sayenge, Wo be to you Scribes and Pharises hypocrites, which haue taken awaye ỹ keye of knowledge, and speared the kyngdome of heauen before men. Ye your selues do not enter, nor yet suffer the them

Eccl. xxiii.

Wath. xxiii
Luke. xi.

them that come to enter. Do not al
these, thinke you, as I may let passe
many other, greatly dishonour God
and obscure his glory? These are no
fytte scholers for Christes schole, ex-
cepte they repent and amend. Ther-
fore, as I sayd vnto you before, who
so euer wyll be Christes scholler, he
must fyrste seake the glory of God a-
boue all thynges. He must loue god
aboue all thynges ether in heuen or
in earth, beleue hym to be hys alone
sauyoure, and aske and looke for all
good thynges of him alone. He must
honour hys name, and seake the glo
ry therof in al thynges that he doth.
Yea for the glorye of thys hys God,
he must be contented not only to be
stowe his goodes, but hys very lyfe
also, if the honoure of God so requi-
reth. He must loue the worde of god,
as the alone treasure of his soule, stu-
dy in it daye and nyghte, talke of it

Psal. i.

with

with other, exhorte his christen bro-
thers vnto the readyng of it, reioyse
whan he se men haue a pleiure in it,
and encourage them so to continew,
& to followe that, whiche they read.
They that do thys, denye vngodly-
nes, & vnkaynedly seake the honour
and glory of God. Chri. I beseche god,
that we all may haue grace thus to
do Phil. For asmuch as we walke not
only before God but also before mē,
therfore doth your new yeres gyfte,
I meane Christ youre scholemaster
not only teache you to deny vngod-
lynes, but also worldely lustes.

Theo. What meaneth he by that? Phil
Euen the very same that S. Paule
dothe wrytynge to the Collossians.
Mortify, sayth he, youre members
whiche are on the earth, fornicacion
vnclennes, vnnaturall lust, euell cō
cupiscence, and couetousnes, which
is worshyppyng of Idols, for which

But in paules Epyst he may a man se the lewes of þ Gyle to come out & þ no man nō bre, and al be cause mēne shulde haue no knolege of Goddes word, nother do men lous þ reders ther of but seke wai gile to per secute the & to rast the i prisō so that i short tyme there shal ac That it is to denye worldly lustes. Coloss. iii.

thynges the wrath of God cometh on the chyldrē of vnbeleue. In which ye walked once, whē ye lyued in the. But nowe putte ye also away from you all thynges, wrath, fearcenesse, maliciousnes, cursed speakyng, fylthy talke out of your mouthes. Lye not one to another after ỹ ye haue putte of the olde man with his workes, and put on the newe, whiche is renewed in knowledge after ỹ image of hym that made hym. Of these wordes may ye learne, what it is to deny worldly lustes. Verely to mortify all carnal affectes, which stryue agaynst the spirite. For the flesshe lusteth cōtrary to the spirite, and the spirite contrary to ỹ flesh. But they that pertayne vnto Christ, haue crucifyed the flesh with the affectes and lustes therof. If ye lyue after ỹ flesh ye shal dye. But if ye mortify the dedes of the body in the spirite, ye shal

lyue.

lyue. For who so euer are led wythe the spirite of God, they are the sonnes of God. Here may ye se what pu rytenes bothe of body & mīd god requi reth of vs, seig we may not so much as once norysh a worldely & carnall lust in our hartes. How muche lesse than, is it lawefull for vs to accomplysh them in dede, and to bryng thē forth in externall acte? Hereto pertayneth the cōmaundement, Thou shalte not couyt or lust. Our schole-master also in the Sermon that he made in the mountayne, sayth, who so euer looketh on another mannes wyfe, lustyng after her, hath comitted adultry alredy in hys harte. It is not wout a cause ỹ Christ techeth vs to denye worldly & fleshly lustes. For if the hart be not refrayned frō euell concupiscences, & kepte cleane, it is not possible, that we can eyther speake or do, ony thynge at all that

Gala. v. Roma. viii.

Math. v.

Matth. vii. and xii. Luke. vii. 1. Pet. v. Iacob. i.

ſhoulde be good or godly. For of the aboundaunce of the herte, the mouth ſpeaketh. A good man out of ỹ good treſure of hys harte, bryngeth forth that is good And an euell man out of the euell treſure of hys harte, bryngeth forth that is euell. Euery tree is knowne by her fruyte. Therfore muſte we aboue all thynges watche that no euell luſt crepe into our hartes ether thorow the entyſ ment of the flesh, or the flatteryng of ỹ world or yet the craftye ſuggeſtion of Satan. Be ſober, ſayth S. Peter and watche. For your aduerſary the dyuell goeth about lyke a rorynge lyõ, ſeakynge whome he maye deuoure. If the harte be once corrupte wythe worldely luſtes, than goeth all to hauocke, as S. James ſayth: After ỹ luſt hathe conceaued, ſhe bryngethe forthe ſynne, and ſynne whan it is fynyſhed, bryngethe forthe deathe.

Blyſſed

Blyssed is that man, that can kepe
hys yacre lie from worldly lustes &
vnlawfull desyres. For he is a fyne
scholler to be in Christes schole, yea
it is an euident token that he hathe
learned wyth Christ alredy, & hathe
well profyted in godly knowledge.
And that you may do thys, set euer
before the eyes of youre mynde this
sayenge of S. Johñ: Loue not the
worlde, nor those thynges that are in
the worlde. If ony man loue the the
worlde, the loue of the father is not
in hym. For all that is in the world,
as the concupiscence of the flesh, and
the lust of the eyes, and the pryde of
the life, is not of the father, but it is
of the world. And the world passeth
away, & the lust therof. But he that
doth the wyll of God, abydethe for
euermore. Esse. Is it not lawfull for
vs to coueyte & desyre such thynges
of ỹ worlde, as are necessary for our

1. Joan. ii.

uyinge? Phil. To desyre to haue meate, drynche & clothe, wythout ỹ whiche ye canne not lyue in the worlde, it is lawfull. Salomon and Jacob prayed for them vnto God. Christ also in the Pater noster taught vs to pray on this maner: Gyue vs this daye our dayly bread. S. Paule also sayeth, If ony man dothe not prouyde for hys housholde, he hath denyed the fayth, and is worse than an infidell. Therfore is it lawful both to desyre praye, and make prouision for them, so that it be done in fayth & of a single harte. For all the creatures of god are good, as the scripture sayth God beheld all thynges that he had made, and they were very good. All thinges are pure to them ỹ are pure No thynge is to be cast awaye, that is receaued wyth thankes gyuyng. To desyre these thynges, I say, yea and to haue the vse and possession of them,

Gen. xv. viii
Pro. xxx.
Mat. vi.
1. Tim. v.
Gen. i.
Tit. i. 3. i.
1. Tim. iiii.

thē ye are not forbyddē, but to luſt & deſyre worldly ryches wyth a cou-
tous and inſatiable mynde, that ye
maye ioyne houſe to houſe, londe to
lande & ferme to ferme, to deſyre to
be reuenged, when all vengeāce per-
tayneth to God, as he ſayth, venge-
ance is mynde, and I wyll reward, Deut. xxxii.
to luſt after another mannes wyfe, Roma. xii.
mayde or ſeruaūt, to deſyre and luſt
after deputy meates, that the fleſhe
maye be the more prone and redy to
ſynne, this to do ye are forbyden, &
if ye do it, ye are curſed of God, as ỹ
Pſalmographe ſayth, curſed be they Pſal. cxix.
that turne awaye from thy cōmaū-
dementes. Thus perceue ye, I truſt
what is ment by ỹ denieng of world
ly luſtes. Theo. We perceaue it ryght
well. Phil. Seyng ye do ſo neyghbou- Jacob. i.
res, looke ye be no forgetful herers,
but diligent accomplyſhers of ſuche
thynges, as ye knowe, vnleſſe youre

know-

knowledge turneth to your greater damnacion. Mortifye youre carnall affectes and worldly lustes. Suffer none of them to crepe into your hartes. Call to God for helpe wythout ceasynge, that ye maye be able thorowe hys grace to suppresse all euell affectes, concupiscences, lustes and desyres. Kepe your harte so pure, ỹ nothing maycome frō you but purenes, vertue, & godly innocency. Remembert, that so many as are baptised in Christ Jesus, are baptised into hys death. They are buryed togyther wᵗ hym by baptisme into death that as Christ was reysed vp from death, thorowe the glory of ỹ father, so they lykewyse shoulde walke in a newe lyfe. If ye be rysen agayne wᵗ Christ, seake for those thynges that are aboue, where Christ is syttynge on the ryght hande of GOD. Mynde for those thynges ỹ are aboue

Roma. vi

Coloss. iii.

and,

and not vpon the earth. For ye are dead, & your lyfe is hyd wyth Christ in God. If ye do these thynges, & follow the teachyng of your scholemaster Christ, so that ye deny vngodlynes and worldly lustes, than shal ye shewe your selues to haue ben good studentes in the schole of Christ, and ye shal take forth a new lesso, which here followethe. *Chri.* What is that? *Philemon.* Euen thys.

And that we shoulde lyue soberly, rygh-
tyeously and godly
in this present worlde.

Eusc. Thys is a godly lesson. *Phil.* Labour therfore the more diligently to remember it. Before ye herd, how ye must forsake syn, now ye are taught to practyse vertu & godlynes. For it is not ynough to cease from doynge euell, except we also do good, as the Psalmographer sayth. Departe from euell,

Psal. xxxiiij. Esay. i.

euel, & do good Also ỹ Prophet. ceasse to do euel, learne to do good Therfore as before we were taught to decline frō euel, so are we here monyshed to do good & to embrace vertue. And in this our lesso, which I nowe last rehersed we are taught howto behaue our selues both toward our selues, our neighbours & god in this world we must lyue soberly toward our selues, righteously toward our neyghbours, & godly toward God. Here is ỹ hole lyfe of a christē mā, paynted, described, & set forth in few wordes. To lyue so, ỹ we nether offende our selues, our neyghboures, nor God, is not thys the whole summe of the christen religion? What is the duty of a christen man more to do? Chri. what is it to lyue soberly? Phil. The Greke worde *Sophronos* soundeth on such manner, that to lyue soberlye, shoulde seme to be, so purely, discretely,

What it is to lyue soberly.

ly, modestly, temperatly & lagely to institute our lyfe, that our consciēs should neuer accuse vs of ony euell, but testify wyth vs, that we lyue & do all thynges godly. He that thus lyueth, lyueth soberly. For there is a certen sobrietē so well in ỹ mynde as in the bodye. There is also a certen dronckēnes so well in the mynd as in the body. Lykewyse as the body is recoūted sober & in salue estate so longe as it is not distemperate wᵗ the superfluite of meates and dryn-kes, so in lyke maner so long as the mynd is not troubled with vicious affectes but remayne in her natiue purite, it is recounted sober. So ỹ we are here taught, not only to lyue soberlye, modestly and temperately conce:nynge the bodye, but also the mynde. For a chrysten mā must haue a special respecte to ỹ mynde, which beyng dronken wᵗ vices, what doth

the sobriete of the body profytte? If I kepe my bodye sober, & in neuer so good temperaunce, & my mynde be dronken wt wrathe, yre, contencion, desyre of vengeaunce, whordome, vnclene thoughtes, and suche other carnall affectes and worldly lustes, what dothe it profyt? Therfore as ỹ body is to be kepte from dronkēnes, so muste the mynde be from vices. Than shall we be truly sober, & lyue well toward our selues. But for as muche as this tyme of Christmasse men vniuersally are moost of all gyuen to banckettyng, voluptuous eatynge and drynkyng, so that ỹ christen sobriete & moderate temperaūce is forgotten wyth many, and glotony & dronckenshyp beare chefe rule, therfore I desyre you brothers by ỹ tender mercies of God, that ye lyue soberly, and beware of surfettynge and dronckeshyppe.

Luke. xxi.

Wise

Use a sober and temperate dyette.
Ouercharge not your stomackes wt
to muche eatyng and dryncyng.
Let other glory in theyr Christmas
banckettes, made for the belly, haue
you your whole reioysyng, pleasure,
& delyght in that meat, which perish
eth not, but abyde the into euerla- Joan. vi
stynge lyfe. Make no prouision for
the flesh to fulfyll the lustes therof. Rom. xiii
Be not dröcken wyth wyne, wherin
is excesse. Cast awaye the workes of
darkenes, & put on the armoures of Ephe. v.
lyght. Walke honestly as in the day Roma. xiii
lyght, not in banckettyng and dron
kennes, , not in chamburyng & wan
tonnes, nor yet in stryfe & enuyeng,
but put ye on ỹ Lorde Jesus christ.
Remẽber that we lyue not to eate,
but eate to lyue. And nature is con-
tented with a lytle. What so euer is
superfluous, is synfull and damna-
ble. Remember that Adã and Heua Gene. iii
dyd

dyd kall thorowe glotony. Remēber that Noye whan he was dronken, was vncouered in hys Tente, & laye wich his priuitees bare. Remember that Loth beynge dronken committed incest with his owne doughters Remember that whan the chyldren of Israel had sat downe to eate and dryncke, they fell streyght weys vnto Idolatry, & worshipped the goldē calfe. Remember that Ammon the brother of Absolon was slayne at a bancket, whan he was dronke. Remember ỳ Holofernes beyng drōke, was slayne of an woman. Remēber that at a bancket, it was graunted, that S. Johñ Baptist should loose hys heade, & yet no cause why, but a lytle enuy, & because he would tel ỳ kīg truth, wherw ỳ flaterers ỳ were a bout hī could not away. Remēber that the rytche glotton, which fared deyntely euery daye, was buryed & throwen

Gen. ix.

Gen. xix.

Ez. xxxii
i. Cor. x.

ii. Reg. xiii.
Judith. xiii.

Math. xiiii

Luke. xvi.

throwen downe into hell. Remember that thoccasion of the wickednes of Sodome was pryde, fulnes of meat abundans & ydlenes. All these be terrible hystories agaynst glotony and dronckeshyp. Agayne what diseases come therof? Howe many sorowes & troubles do they bryng to mans body? Lette vs heare what Salomon sayth, Where is wo? Where is sorow Where is stryfe? Wher is brawling? Where are woundes wout a cause? Where be red eyes? Euen amonge those, that be euer at the wyne, and seake out wher the best is. Therfore kepe no company wythe wyne bybbers and ryotous eaters of flesh, for suche as be dronckardes & ryotons shall come to pouerte. Jesus ỳ sonne of Syrach also sayth: Be not gredy in euery eatynge, & be not to hastye vpon all meates. For excesse of meates bryngeth syckenes, & glotony cõ

Gen. xviii. Ezech. xvi.

Pro. xxiii.

Eccle. xxxvii.

meth

meth at the last to an vnmesurable heate. Thorow glotony haue many perysshed, but he that dyetethe hym selfe ꝛēperately, prolongeth his lyfe. Therfore good neighbours, that we maye eschewe all thele great perels let vs caste awaye all glotony & dron kennes, lyue soberly, practyse mode rate temperauns, & so embrace chri sten sobriete, that we maye be sober bothe in body & mynde. So shall we be the more able to do oure duty to ward our neighbours. *Theo.* Trueth it is. For he that can not order hym selfe well toward himselfe, shal euell do his duty toward hys neyghbour. I praye God gyue vs grace fyrst to looke vpon our selues, as we ought to do, & afterwarde to behaue oure selues towarde our neyghbours, as it becommeth vs. *Phil.* This is a godly deſyre. We are taughte of Christ our scolemaster not only to lyue so-

verly, whiche concerneth our selues but also ryghteously, whiche towe-cheth oure neyghboures. *Euse.* What is it to lyue ryghte ully? *Phil.* To do to euery mā as we are bolde by ỹ com maundement of God. For the office of ryghteousnesse is, te gyue euery one his owne. This oure lesson, that we should lyue ryghteously, compre-hendethe all the seconde table of the ten commaundementes. For iustice and ryghteousnes requirethe, that we honour our father & mother, re-uerence thē, and do for them, what so euer lyghyeth in our power. It re-quirethe of vs that we also haue in honour all temporall magistrates & so many as be our superiours. It re-quireth agayne, that we giue to the ministers of Gods worde double ho-nour, that is to saye, both an har-ty externall reuerence, and also all thinges that are necessary for theyr

What it is to lyue ryghteously.

Exr.xx. Deut.v. Matth.xix. Marc.x.

Roma.xiii. 1.Pet.ii. 1.Timo.v.

lyuynge, that they? moost godly exercyses maye not be letted. It requireth that we slay no man, nor do no man no harme, but walke charitably towarde all men, speke & report well of all men, healpe, confort and socour the, yea though they be our extreme enemies, & seake our death. For the cõmaundement of our scholemaster is this. Loue your enemies, pray for the that curse you, do good to them that hate you. &c. It requireth, that we commit none aduitry but that euery man haue hys owne wyfe & euery woman her owne husbonde. It requirethe that we do no theafte, nor steale ony thynge from our neyghbour, nor bybe away his goodes vniustly, nor deceue hym in bargaynyng, but healpe hym, maynteyne hym, socour hym, & do for him vnto the vttermoost of our power, yhe may want no good thynge. It requireth

Math. v.

1. Cor. vii.

1. Thes. iiii.

quireth that we beare no falſe wyt-
nes agaynſt our neyghboures, nor
obſcure hys good name, nor yet do
ony thynge at all, that maye turne
hym to diſpleaſure, but both thynke
& ſpeake of hym gentylly, frendly &
charitably, enterpretynge all thyn- Prouer. x.
ges vnto the beſt, and couerynge hys 1. Pet. iiii.
faultes, where there is hope of amēd
mēt. It requireth of vs, that we do
not couyt oure neyghboures houſe,
wyfe, ſeruaunt, handmayd, nor ony
thyng that is his, but that we wyſh
well vnto hym & to all that he hath,
beynge contented wyth that ỹ God
hath gyuen vs, be it lytle or muche.
To be ſhorte, to lyue ryghteouſly, is Matth. vii.
to do vnto other, as we woulde they Luke. vi
ſhoulde do vnto vs. He ỹ doth theſe
thynges aforeſayde, lyueth ryghte-
ouſly, & behaueth hym ſelfe towarde
hys neyghbour, as he is bound by ỹ
commaūdement of God Chri, Nowe

haue we learned our duty both̄s to-
ward our selues, & our neyghbours
Let it nowe be declared vnto vs, I
praye you, how we ought to behaue
our selues toward God. *Phil.* Christe
our schoolemaster techeth vs not on-
ly to lyue soberly and ryghteously,
but also godlye. *Theo.* What is it
to lyue godly? *Phil.* To lyue godly, is
to beleue that ther is but one true &
lyuyng God, to cleaue vnto hym as
the foūdaciō of all goodnes, to looke
for all healthe & saluaciō at his hand,
to loue hym with the whole mynde,
harte, power & soule, to call vpō his
moost blessed name, to prayse hym in
all kynde of fortune, to seke his glo-
ry aboue all thynges, & to serue him
accordynge to his worde. *Euse.* Blys-
sed is ỹ man, to whome it is gyuen
thus godly to lyue. *Phil.* Neighbours
nowe haue ye learned ỹ whole trade
of Christes schole, & what he techeth

What it is to lyue godly

Hys doctrine is this, that ye shoulde
denye vngodlynes & worldly concu-
piscẽces, & that ye should lyue sober-
ly, vyghteously & godly. Loke there-
fore that ye followe thys teachynge
& practyse it in your dayly cõuersa-
cion, that ye maye be founde no for-
getfull hearers, but feruẽt doers of
suche thinges as ye haue heard and
learned. Denye vngodlynes, and for-
sake all yͤ euer is contrary to Gods
honour, prayse, worshyp and glory.
Mortifye youre carnall affectes and Coloss. iiii.
worldely lustes. Become newe men
in your lyuyng. Awaye wͤ the wor-
kes of darkenes, & on wyth the fru-
tes of the spirite. Put on the armour Roma. xiii.
es of lyght, and cast awaye the wor
kes of darkenes. Be no lõger darke- Ephe. v
nes, but lyght in the lorde. Shyne Phili. ii
in the worlde as great lyght. Glori-
fy God in your body, & in youre spi-
rite, whyche are Gods. Lette youre

1. Cor. vi. Matth. v. lyght to shyne before men, that they may se your good workes, & glorify your father, whyche is in heauen. Lyue soberly, modestly, temperatly discretely & sagely toward your selues. Do nothyng, wherof your conscience maye eyther condemne or accuse you. Lyue righteously toward youre neyghboure. Do none otherwyse vnto hym, than ye would, he should do vnto you. Lyue godly towarde God. Seake hys glory in all thynges, & worshyp hym accordyng to hys word, & not after your blynd fantsy, & fleshly ymaginacion. Thus doyng, ye shall shew your selues scholers not altogyther vnworthy suche a scholemaster. But ye must note, all these thinges must be done in this present worlde, as your newe peres gyfte hathe. For this is the tyme of grace, fauour, comforte and remissiō of synnes, as God sayth by the Pro-

phet

pyte, I haue heard the in a tyme ac- Esa.xlix.
cepted, & in ỹ day of saluacion haue ii.Cor.vi.
I socoured the. Behold now is that
well accepted tyme, behold now is ỹ
day of saluacion. Seake the Lorde Esa.lii.
whyle he maye be founde. In thys
worlde ther is tyme of mercy fauour
& grace. Here is it lawful to lament
our synnes. Here maye we vndoub-
tedly beleue, trust & obtayne remissiõ
of our synnes. After this lyfe there
remayneth nothyng, but ether euer
lastynge payne or eternall glory, as
S. Cipryan sayth: Whã we go once Contra.
out of thys worlde, there is no more Demet
place of repentãce, there is no more Tractum
satisfaccion to be made. For lyfe is ỹmo.
here ether lost or gotten, here is pro-
uision made for eternall helth wyth
the worshyppynge of God and the
fruites of fayth. Let no mã discorage
hym selfe because of the multitude
of his synnes, or by ỹ reasõ ỹ he hath

bene so longe a synner, thynkynge
by this meanes he shal obtayne helth
the lesse for so long as we are in this
worlde, there is no repentaunce to
late. There is a waye to obtayne fa
uoure, and they that seake & vnder-
stand the trueth, shall soone come by
it. Therfore in this worlde must we
denye vngodlynes & worldely lustes.
In this worlde must we lyue soberly
righteously and godly. So doynge,
we maye with a good & fre conscience
do that which foloweth. Chri. I pray
you lette vs heare, what it is. Phile.
„ Lokig for ỳ blysfed hope & ap
„ perynge of the glory of ỳ great
„ God / and of oure Sauyoure
„ Jesus Christ. A good seruaunte
nedeth not to feare his masters com
mynge. For in hys absence he hathe
bene faythfull & diligent to do thase
thynge, which his master wylled him

to

yo do. Therfoze maye he lawfully e-
uen with ioye & gladnes looke foz his
masters retourne. So lykewyse a
christen mā, that walketh in ỳ wayes
of the Lozde, & dothe that, which he
is appoynted by the lawe of God, &
seaketh aboue all thinges thaccom-
plyshment of his masters wyll, may
with a fre, glad and mery conscience
looke foz the commynge of Christ at
the day of iudgement, which shal be
terrible to the wycked, but consorta
ble to the faythefull. And verely so
many as hope to be saued at ỳ great
day, ought so to behaue them selues
in this worlde, that they maye with
ioye at all tymes looke foz it. And
they ought to be so muche the moze
diligent, seing the tyme is vncerten
whē it shal be. Of ỳ dai & time, sayth
Christ, knoweth no man, no not the
Aungels, which are in heuē, nether
the sonne hymselfe, saue only the fa

ther

Actum.i. Mat. xxiiii. xxv. Luke.xii. xix.

ther. Take hede, watch, & pray, for ye know not when ỳ tyme is. As a man, which is gone into a straūge countrey, & hath lefte his house, and gyuen authorite to his seruauntes, and to euery man his worke, & commaunded the porter to watche. Watche therfore, for ye knowe not, whan the mayster of the house wyll come, whyther at euen, or at mydnyghte, whyther at the cocke crowyng, or in the dawnynge, leaste yt he come sodēly should fynd you slepyng And that I say to you I saye to all, watche.

It is to be noted, that the Scripture calleth ỳ a blissed hope, whet we hope and looke for the glorious commyng of oure Lorde & sauioure Jesus Christ vnto the iudgemente. And not wout a cause: for although a Christen man be neuer so greatly vexed in thys worlde, yet whan he

calleth

caſteth the eyes of hys fayth vpon that daye, and hopeth that Chriſt ſhall come & gyue hym eternall glory accordynge vnto his fayth, thys maketh hym bleſſed, ioyfull, quiet. & merry, and contented wyth a gladde harte, paciently and thãckefully to beare, what ſoeuer croſſe God layeth on hys backe. We are ſaued thorow hope, ſayth S. Paule. Derely beloued, ſayth S. Johñ, We are now ſonnes of God, & it hathe not yet appered what we ſhalbe. But we know that if he once appeare, we ſhall be lyke vnto him, for we ſhal ſe hym as he is. And euery one that hath this hope in hym, purifieth hym ſelfe, euẽ as he is pure. The hoope of layntes is full of immortalite, ſayth the wyſe manne. It followeth.

Roma. viii.
1. Joan. iii

Sap. iii.

And the appearyng of the glory of the great god / and of

our sauyoure Jesus Christ.

At Christes commynge into thys
worlde, he came altogyther poorely.
He was borne of a poore mayd in a
stable, wrapt in symple clowtes, and
layd in a maunger amonge brute be
stes. He was brought vp homely,
lyued hardely, not hauynge where
once to reast his head. All the tyme
of hys lyfe he was of suche ignomi-
ny among the Bysshoppes, Prestes,
hed rulars, Scribes, Pharises and
Saduces, that at the laste they put
hym vnto the moost spytefull deathe
of the crosse, as a pestiferous male-
factoure, a deceyuer of the people, a te
cher of newe learnyng, an enemy to
our mother the holy chyrche. &c.
But whan he shall appeare agayne,
& come vnto the iudgemente, his ap-
pearyng shall be glorious, his com-
myng shall be royal, victorious and
triumphant. He shal not come hum

bly

Phil. ii.
Math. xxvii
Luke. xxii.
Marc. xiiii.
Joan. xviii.

bly and simply, as a base person, but
lyke a great and almyghty GOD,
lyke a Lorde full of all puyssaunce,
myghtye and power, terrible to the
wycked, and amiable to the faythe-
full. He shall come in his glory, and
all the holy aungels wyth hym, thā Matth. xxv
shal he syt vpon the seat of his glory
& there shall be gathered before hym
all nations. He shall shewe hymselfe
to be a great God, and suche one as
none is able to be cōpared vnto him
It shal wel be knowne at that tyme
that he was and is the true sonne of
godt that very true Messias, which
was promised of God by the Prophe
tes, what so euer the wicked Jewes
saye vnto the contrary. Than shall
it be manifest to al men, that ỹ gods
of the Gentiles are dyuels, and that
there is no other God, but this oure Psal. xcv
God alone. Than shal they that are
the aduersaries of hys trueth, & ene

mies

Sap.i.iii and.v. mies of this moost holy Gospel know howe greatly they haue erred, blasphemed ỹ diuine verite, persecuted his faythfull seruauntes, maintained

Mach.xxv: pernicious doctrine, yea than shall they receaue a reward worthy theyr wyckednes & tyranny. He shal shew hym selfe suche a great God, that it shall lyghe in his power to gyue to ỹ faythfull euerlastynge lyfe, & to the wycked eternall dãnaciõ. O how great is the Lord & worthy very much to

Psal.cxliii be praysed, & there is no ende of hys greatnes, sayth the Psalmographe. Nedes must our Lord god be great, seyng he replenysheth bothe heauen and earthe withe the maiestie of hys glory. No place is there ony where, but that hys power reacheth vnto

Esa.lxvi. it. Heuen is my seate, & earth is my

Act.vii. foote stoole, what house wyl ye bylde for me, sayth ỹ Lorde? or what place is it that I should rest in? Hath not

my

wy hande made all these thynge:
But it is to be noted ỹ Christis not
onely called a great God, but also s
auiour ye s ỹ our sauiour: So ỹ at
ỹ day of iudgemẽt he shal not onely
appere a great & myghty God to al Phil. iii.
men, but also a bounteous & merci-
full sauiour to the faythfull, as S.
Paule witnesseth, our conuersacion
is in heauen, sayth he, from whense
we also looke for a sauiour, euen the
Lord Jesus Christ, which shall chaũ
ge our vile bodyes, that they maye Coloss. i.
be fashoned lyke vnto hys glorious
body accordyng vnto the workyng,
wherby he is able to subdue al thin-
ges vnto hym selfe. Agayne, whan
Christ, whiche is our lyfe, shall shew
him selfe, than shal ye also appere wt
him in glory. Thys great god christ
our sauiour, and not Mary, Pe-
ter, James, Michael, Frances, Do-
minicke, Aussẽ, or ony other. He shal
him.
bothe

both saue and lede hys people wyth
hym into eternall glorye. For as he
shall saye to the wycked, Departe
go awaye frō me ye cursed into eue
lastynge fyre, which is prepared for
the dyuell & his aungels, so shall he
saye to his faythful people: Come ye
blyssed chyldren of my father, inhe
rite the kyngdome, which was pre
pared for you from the begynnynge
of the worlde. O swete sayeng more
full of ioye & consolate than it can be
expressed. Chri. Lorde I beseche the
for thy great mercyes so to assyst vs
with thy holy spirite, that, we maye
so walke before the in this lyfe accor
dynge to thy moost holy worde, ỹ we
may be found in ỹnōber at that day
of thy blyssed chyldren, to whome ỹ
of thy fre grace shalte gyue ỹ moost
glorious inheritaunce. Phi. Your de
syre is godly. Ye shall heare more of
your new yeares gyfte, for it begyn-

neth

nethe to drawe vnto an ende. *Euse.* I
praye you, lette vs heare. *Phile.*
Whyche gaue hymselfe for vs „
to redeme vs from all vnrigh „
teousnes. That there can be no sa
uyour for vs but christ alone, these
wordisproue manifestly, for almuch
as none other but he only gaue him
selfe for vs to redeme vs from al vn=
righteousnes. Was Paule crucify-
ed for vs? Or were we baptised in ỹ
name of Paule? What saynt at ony 1. Cor. 1
tyme thought hymselfe so pure, im-
maculate and wythout all spotte of
synne, that he durst presume to dye
for vs, & to auouche hys death to be
an oblacion & sacrifyce for oure syn-
nes to god the father excepte perad
uenture we wyll admytte for good
psyment these & suche lyke blasphe-
mies which were wonte full solem-
ly to be songe in the temples vnto ỹ

great ignominy of ỹ glorious name of God, & the dishonoure of Christes moost pretious bloud. *Iesu bone per Thomæ merita, nostra nobis dimitte debita. Et a trina morte nos suscita.* Agen, *Iesu bone per Thomæ uulnera, quæ nos ligant, relaxa scelera.* Item, *Thomæ cedunt & parent omnia, pestes, morbi, mors, & demonia, Ignis, aer, tellus & maria. Thomas mundũ repleuit gloria. Mũdat lepra conspersos maculis, soluit mortis ligatos uinculis.* I let passe many mo whiche are very easye to be searched & founde oute. What are, if these be not blasphemies? What obscure the price of Christes death, if these wycked sentẽces do not? Ah Lord, what blyndenes occupyed the world, whã suche wycked doctrine crept in and was receaued into the chyrche, and made in a manner of equall authorite wyth the holy scripture? Oh Satan, great is thy crafte, vnsearchesble is the suttelty of thy wicked ima

gina-

ginacions. *Chri.* Here are some of vs, whyche vnderstande not the Latin tonge. Englysshe therfore the aforesayd sentences. *Phil.* I wyl do it in order. O good Jesu, forgyue vs oure dettes thorowe the merites of Thomas. And reyse vs vp from the thyrde folde death. O good Jesu, release vs of our synnes, whiche bynde vs, thorowe Thomas woundes. All thynges gyue place and obeye Thomas, Pestilences, diseses, death & dyuels, Fyre, ayre, earthe & the sees. Thomas fylled the worlde full of glory. He maketh clene lepers. He loseneth them that are bounde, from the bondes of death. Howe saye ye to thys geare? Is it not good stuffe? *Euse.* Let God be but a lytle mercifull vnto me, yf I haue ether heard or read more pestilent & abhominable blasphemies, thā these are. Is this ony other, thā as Lucifer sayd, I wyll clyme vp in *Esa. xiiii.*

to heuen, & make my seat aboue the
starres of God, I wyll sytte vpon ỳ
glorious mount toward the Northe.
I wyl clyme vp aboue the clowdes,
and wyll be lyke the hyghest of all.
Is not this the office of God to for-
gyue vs oure dettes for the merites
of Christ? Doth it not pertayne vn-
to God to reyse vs vp from deathe?
Are not our sinnes only released for
Christes woundes sake? Is not all
Mat. xxviii power gyuen vnto Christ both in he
uen and in earthe? Are not all thyn
ges in the hande of God, to do with
them what so euer hys moost godly
pleasure shal be? Is it not God alone
that loseneth the synfull from ỳ bon
des of deathe? Howe than can these
thynges be iustly ascribed to a mor-
tall creature begotten, conceaued &
borne in synne, yea & as some iudge
of him, a Traitour both to God and
his Prynce? Is a synner fyt to pay

a syn-

a synners raūsome? Is a Traytour a conuentent parson to make meās for another Traytour vnto a kyng whome both of them haue offended? What Pryncecan awaye with the lyght of thē? *Phil.* Ye say trueth. It therfore foloweth wel ỹ nether Thomas, Fraunces, Dominicke, Austē, nor any other creature nether in heuen nor in earth, were they neuer so holy, & suffered they neuer so greate paynes, could be our sauiour, but chryst alone ỹ pure & īmaculate lābe of God, which gaue himselfe for vs, as your newe yeares gyfte sayth, to redeme vs from al vnrighteousnes. Marcke that he saythe,

Which gaue hym selfe for vs.

These wordes expresse the vnspeakeble kyndenes of Chryst towarde vs, seynge that whan we had deserued no suche gentylnes, he was contented to come downe from the glorye

The gentilnes of christ toward vs.

of his father, and to become man for oure sake, yea & to gyue hymselfe vn to the deathe to reconcyle vs vnto God the father, and to make an attonement betwene hī & vs. He gaue hym selfe for vs. He suffered deathe wyllyngly. It was not the violence of the Jewes, that drewe hym vnto his passion, but hys owne volūtary wyll. The feruent & brennyng loue, that he had in hys brest toward mākynde caused hym to take the death vpon hym, and to suffer those moost cruell paynes. So that he dydde all thinges wyllyngly, as the Prophet sayth. He was offred, because it was his pleasure, and he dyd not once opē his mouth. Esa. liii.

Christ hīselfe also sayth, Therfore doth my father loue me, because I put my lyfe from me, that I myght take it agayne. No man taketh it from me, but I putte it awaye of myselfe. I haue power to Joan. x.

putte

put it from me, and haue power to take it agayne. Thus se we ỹ Chryst wythoute ony compulsion suffered death for our sake. He gaue himselfe and no Aungell, nor ony other creature nether in heauen nor in earth, for vs, for vs, I saye, men, although neuer so greuous synners, if we repent, beleue & amende. O moost precious & incomparable gyfte. There is one god, sayth S. Paule, and one attonement maker of God and mē, euen the man Chryst Jesus, whyche gaue hymselfe a raūsome for all mē. Chryst gaue hīselfe for vs. wherfore? 1. Tim. ii.

To redeme vs frō all vnrighteousnes. *Theo.* What is it to redeme vs? *Phile.* To redeme vs is to bye vs agayne, whā we are loste, to pay our raunsome, to satisfy for our syn to delyuer vs oute of captiuite, to bryng vs home agayne to our true owner

What it is to redeme vs

owner, to restore vs to our old liber
te, to set vs agayne in that fauour,
wherin we were with God ỹ father,
before we offended. All this hathe
Christ, and none other, done for vs,
by hys moofte precious bloude, the
fheddynge of hys bloude, was the
perfecte and wholly fufficient raun
1. Joan. 1 fome for al our fynnes, as S. Johñ
faythe: The bloude of Jefus Chrift
maketh vs clene from all fynne. By
hys owne bloud, fayth S. Paule, en
Hebr. ix. tred Chrift once for all into the holy
Hebre. x place, and found euerlaftyng redem
cion. Agayne, we are made holy by ỹ
oblacion of the body of Jefus chrift
done once for all. Itē, by chrift haue
Coloff. 1 we redēcion, & by his bloud remiſſiō
& forgyuenes of our fynnes. By the
bloude of Chriftes croffe are all thin
ges pacifyed & fet at a ftaye, whether
be in earth or in heauen. Chri. Hathe
Chrift by hys bloud redemed vs frō

all

all vnrighteousnes? *Phil.* Yea verely. *Chri.* Let me aske you one question, what do ye vnderstand by vnrighteousnes? *Phil.* Vnrighteousnes is here taken for synne, and for all that we offende God w. From all this hathe Christ redemed vs. *Chri.* I haue herd some saye that Christ only redemed vs frō originall synne, & that as for all other synnes we must make amēdes & satisfy for them our selues by our owne workes and merites.

What vnrighteousnes signifyethe.

Of originall synne

Phil. This is not farre frō theyr opinion, which holde that there is no remission of those synnes, that be committed after baptisme. But as that is an herely, so is this no godly doctrine. Of the remissiō of synne after baptisme we talked the last Lent abundātly in our Potaciō, therfore leauyng that, I wyll shewe & proue nowe vnto you that Christ hath redemed vs from all vnrighteousnes,

Searche the Potacion for Lent

as your new yeres gyfte sayth, and that by yis bloud we are delyuered not onely from originall synne, but also actual, veneall, mortall, call thē by what name ye wyll, so that they which offende, repent, beleue & take a newe lyfe vpō them. Only ỹ synne agaynst the holy Ghost, which hath desperaciō & obstinate malyce to her cōpagnions, is irremissible & neuer forgyuē, for asmuch as it excludeth repentance, fayth & amendement of lyfe, as Christ witnessethe, Euerye
Matth. xii. synne & blasphemy shall be forgyuen men, but the blasphemy agaynst the holy Ghost shall not be forgyuen vnto men. And who so euer shall speke a worde agaynst the sonne of man, it shall be forgyuen hym. But he ỹ speaketh agaynst the holy Ghoste, it shal not be forgyuen hym, nether in this worlde, nor in ỹ world to come. Agē, All sinnes shal be forgyuē to mē

nes

nes chyldzē, and blasphemies, wher- Marc. iii.
wythe so euer they blaspheme. But
he that blaspheme th the holy Ghost,
shall neuer haue forgyuenes, but is
gylty e to euerlastynge damnacion.
Thys is the synne, whiche S. Johñ 1. Joan. v.
calleth the synne vnto death, for the
which he would that no man should
praye. Of these wordes it is euident
that all synnes shal be forgyuen mē
if they repent, beleue & amend, besy-
des the synne agaynst the holy ghost
But nowe let vs se by what means
these synnes are forgyuē. Whyther
for our dedes & merites, or for Chri
stes bloudes sake, and so shal we eas
ly perceaue, whyther Christ by hys
death hath delyuered vs onely from
original synne, or rather from all o-
ther vniuersally Euse. This is it that Esai. xliii
we would gladly heare. Phil. By the
Prophet Esaye Christ speakethe on
this mäner, I am he, I am he, which

put away thyne vnrighteousnesses yea and that for myne owne sake, & I wyl remẽber thy synnes no more. Marke that he sayth, vnrighteousnesses and synnes in the plurall nõber, because no man shoulde pycke a cauilacion and say, ỹ Christ only putteth awaye one offence, whiche is ỹ originall synne. S. Paule in oure newe yeres gyfte sayth, Christ gaue hym selfe to redeme vs from all vnrighteousnes. And by the Prophet Christ sayth, ỹ he putteth away our vnryghteousnesses and synnes. Is it not all one? Do they not tell both one tale? So se we that it is no newe doctrine to say, that Christ putteth awaye all our synnes both original, actuall, veneall, mortall. &c. They that affyrme the contrary derogate not a lytle the vertue & glory of christes death, and are very they, whom

Philip. iii S. Paule calleth, the enemies of ỹ

crosse

crosse of Christ, whose ende damnaci on is, whose God theyr belly is. &c. ii. Pet. ii

These are those false Prophettes & lyeng techers, whiche, as Peter pro phecied, shuld come, & priuyly bryng in dãnable sectes, denyeng ỹ Lorde which bought them Are not they ve ry enemies of Christes crosse, and do not they viterly deny Christ, which teache, that Christ by hys passyon, bloud and death did only put away but one synne? And that for those, whiche we commyt after baptisme, we oure selues must satisfy & make amẽdes, so that for them there is no remissiõ and forgyuenes to be asked of God the father for Jesus Christis sake? What ony other thyng is this than to make our selues equal with Christ, yea to exalt our selues aboue Christ, & to holde that oure good de- des & merites be of greater pryce & more value, than the death & bloude Mark well

of

of christ: For this doctrine Iarasit teacheth that Christ is a sauyoure, but yet that he saueth only frō originall synne, whiche we receaued of our fyrst father Adā, so that by him we are delyuered but from one syn. It techeth agayne, that we our selues are sauiours, for asmuch as we saue our selues thorow our good dedes and merites from all those synnes, which we cōmit after baptisme Nowe lette vs se, whyther Christ be the better sauiour or we our selues & whyther there is more saluaciō in the death of Christ, or in oure good workes. Christ by his death saueth only from one synne, which is original. We saue our selues from mani and innumerable synnes (for seuen tymes in a daye synneth the righteous) whiche we commyt after baptisme. Ergo we are better sauiours than Christ, and there is more ver-

tue

tue of saluacion in our workes, thā in the bloud and death of Christ: So that Christ is but a quarter sauiour and we make vp the whole. O pernicious and dyuellyshe doctrine. Who hath euer opened his mouth to speake blasphemies agaynst the moost highest, if they do it not, which maintayne this wycked & damnable doctrine? But let vs heare mo scriptures. Esay the Prophet sayth, vnfaynedly he, that is to saye Christ, hath taken vpon hym oure sycknesses, & borne our sorowes. Agayne, he was wounded for our wyckednesses, and broken for our mischeuous and vngracious actes. Beholde howe vniuersally the scripture speaketh, oure sycknesses, sorowes, wyckednesses, myscheuous and vngracious actes. Are all these but one synne? If they be many, ergo Christ delyuered vs from many. If he delyuered vs frō

Esa. liii.
Matth. viii.
1. Pet. ii.

many,

many, ergo not from originall synne alone. To what poynte are the authors of thys wycked doctrine become now? wyth what eyes do these Owles and blynd Andabates looke vpon the holye scriptures? w what spirite do they searche the misteries of God? Let vs heare what ỹ Psalmograph sayth: Prayse ye the lorde
Psal.ciii. O my soule, and all that is wythin me, prayse his holy name. Prayse ỹ Lorde O my soule, and forget not al his benefites. Which forgyueth all thy synnes, and healeth all thyne infirmites. Which sauyth thy lyfe frō destruccion, & crowneth the in mercy and louing kyndnes. Dauid here boasteth not hym selfe of his good dedes, nether cleueth he vnto them as the Authors of his saluaciō, but he falleth vnto the prayse of the Lorde & magnifieth hym for his benefites confessyng ỹ what so euer he hathe,

beynge

heynge ether good or godly, cõmeth of God and not of hym selfe, & therfore is he worthy all prayse, honour & glory. He acknowlegeth that god forgyueth hym all his synnes, & healeth al his infirmities. Where is ony exception here I pray you? God forgyueth all, what remayneth thã behynde to be forgyuen? Is originall synne only nowe forgyuen thorowe Christ? Moreouer he saythe, ỳ God saueth his lyfe from destrucciõ, and crowneth him in mercy and louyng kindnes. Are not these wordes playne ynough? He graunteth ỳ god preserueth hi frõ dãpnaciõ, agen ỳ God crowneth hi ỳ is to say, giueth hym eternall glory euen of his owne free mercye and tender goodnes. What woulde we haue more? God forgyueth vs all oure synnes, healeth all our infirmities, saueth our lyfe frõ destruccion, crowneth vs in marcye

and louyng kyndenes, what can he
do more to shew himselfe a sauiour,
and that there is none that sauethe
from synnes, be they originall, actu
all, veniall or mortall, but he alone?
Theo. He is twyse vnkynde to God &
his sonne Christ, that can not broke
these thynges. *Phil.* Ye saye trueth,
but let vs come vnto ỳ newe Testa-
Math.i. ment. Whan Gabriel came vnto the
most blysted virgine Mary, & she-
wed her, that she should cõceaue thro
rowe the operãcion of ỳ holy Ghost,
and bryng forth Christ ỳ true Mes-
sias, and annoynted kynge, whych
was so longe looked for, amonge all
other thynges he sayd to Joseph, a
ter that Mary was perceaued to
with chyld, & he mynded to go from
her priuely: Joseph the sonne of D
uid, feare not to take mary thy wife
vnto the, for that which is cõceaued
in her, commeth of the holy Ghoste.

She

she shall bryng forthe a sonne, and thou shalte call his name IESVS. For he shall saue hys people from theyr synnes. Here are two notable thynges to be marked. One is, that christ is called IESVS. whych, as ye heard before, is by interpretacion, a sauiour. Another is ỹ it is he ỹ saueth his people frō theyr synnes. Hys name declareth hym manifestly to be a sauiour. And because no man shoulde thynche, that Christ is called a sauiour only, bycause he saueth vs from the daunger of the originall synne, therfore the Aungell speaketh here in the plurell nōber, and sayth, that he shall saue hys people from theyr synnes, and not frō theyr synne originall alone. If Christ saueth vs frō synnes, ergo he sauethe vs from mo synnes than one. S. Johñ Baptiste alio appoyntynge Christ wythe hys fyuger, sayd: Beholde that lambe of Joan. 1

God, whych taketh away the synne of ỹ worlde. Chri. This terte among other haue I heard rehearsed for ỹ establyshmẽt of this opinion, ỹ christ redemed vs only from originall syn. Phil. There is no texte that make the more agaynst it. But we wyll ponder euery worde of this sentence. First S. Johñ sayth, Beholde, wher by he declareth that he wyll shewe a newe, straung & wonderfull thyng. Was not this a thyng both straūge and to be wõdered at, to se one in so vile fashõ, so beggerly apparelled, so of no substaunce, hauynge so slender a garde to wayte vpon hym, and so lytle worshyp, honour and reuerẽce shewed vnto hym, to be the sauiour of the world, & very hym, that shulde reygne ouer all nacions and kynge doms? This was a straunge thyng to the grosse Jewes and fyne Pharisees, which thought that he shulde

me

come into the worlde w̄ great pōpe & glory, subduynge other nacīōs to them by martiall armoures, & euen by strong hande and myghty power whan not withstandynge the scripture sayethe, Tell ye the doughter of Syō, beholde thy kynge cometh vn to the, meke & syttyng on an asse. &c. Therfore I thynke S. Johñ might saye vnto them, Beholde, twyse, or they wolde harken vnto hym once in suche a case, or at the leest beleue hym. But let vs se, what S. Johñ entēdeth to shew vs. Beholde, sayth he, that lambe of God. By these wordes, ỹ lambe of God, he setteth forth very muche the dignite of Christ, & sheweth that there is a speciall respecte to be had vnto hym, and that we ought to cast our eyes vpon him as our alone sauyour, & vpon none other. For he is that lambe of God, whiche was prefigured by the Pas-

zach. ix. Wath. xxi

Exo. xii

1.Pet.1 chal lâbe, w̃ whose bloud they ꝑ are
ſprynkeled, are ſafe & wout al ieoper
dy of ſeyng. The other lambe was
Ephe.v taken out of the flock, but thys lam
be is the lambe of God, gyuen vs of
god to be a ſacrifyce for our ſynnes,
to be oure wiſdome, ryghteouſnes,
1.Cor.1 ſanctification & redẽpcion. It follo-
weth, whiche taketh awaye the ſyn
of the worlde. Chriſt is that lambe
of God, whych taketh away ꝑ ſynne
1.Joan.1. of the worlde. The bloude of Chriſt
maketh vs clene from all ſynne. By
the offerynge vp of the bodye of Je-
Hebr.7 ſus Chriſt done once for all, are we
ſanctifyed & made holy. But note, ꝑ
S. Johñ ſayth, which taketh away.
He vſethe here the preſente tence,
and not the preter nor yette the fu-
ture, whiche he declarethe that the
vertue of Chriſtes deathe abydethe
euery one, and that it is of aſmuche
ſtrength now, as euer it was, & that
by it

by it our synnes are dayly forgyuē,
no lesse than they were at the verye
houre of hys death, whā our rasōsome
was payd. For his bloud cryeth not
for vēgeaūce, as the bloud of Abell, Gen.iiii.
but for grace, mercy, fauoure, and ȳ
dignite of it is so great, that it is ne
uer sayd naye, but obtayneth what
so euer it asketh, so that, as S. Johñ
sayth, Christ that pure and immacu
late lambe of God doth stylll dayly &
contimually take awaye. What? ve-
rely the synne of the worlde. Now if
Christ taketh awaye synne dayely &
cōtinually, so foloweth it well, that
he taketh awaye mo synnes thā the
originall synne. Chri, They that al-
leadge thys sentence for theyr pur-
pose, stycke verye muche to this, ȳ
S. Johñ nameth the synne of the
worlde, and not synnes, so that he se
meth to speke of one syn only, which
saye they, is originall syn. And thus
ȳ yd

do they conclude that Christ taketh awaye only the synne originall. Phil. A wyse conclusion & a pratty. They cõclude, before they haue made their argument aryghte. That S. Johñ saythe, synne, hynderethe nothynge oure purpose, yf it be truely vnderstand. For by this word, synne, doth S. Johñ vnderstãde the whole lõpe of synne, that is in the worlde, whyther it be that, which we committed in Adam, or elles those, whiche after oure baptisme throwe the ragynge carnal affectes, that are in vs, we cõmyt in thoughte, worde or dede. All thys whole lõpe of synne, that is to saye, all that euer is contayned vnder thys worde, synne, or yet pertaynethe vnto synne, doth Christ ỹ lãbe of God at all tymes take awaye.

What is meute by thys worde synne,

What authoritie of the scripture cã be recited more open & euidẽt agenst thẽ? Chri. Ye saye trueth. But let vs

heare

yeare no scriptures, that we maye be thorowly satisfyed in this poynt *phil.* When Christ hangynge vpon ỹ crosse had payd a sufficient raũsome for oure synnes by the sheddynge of his moost precious bloud, he cõmendethe hys spirite into the handes of his heauenly father, and bowynge downe hys head, sayd, Tetelestai, that is to saye, euery thyng is nowe cõsũmate, perfecte and fully fynished. The sacrifyce for synne is offered, & a plentefull raunsome is payde, so ỹ nowe all sacrifyces, all oblacions for synne cease. This one sacrifice, thys one oblacion, whyche I haue made vpon the altare of the crosse, fynysheth & maketh perfecte all thinges, so that there remayneth after thys none other sacrifice for ony kynde of synne. Hereto agreeth the sayinge of S. Paule, Christ oure Bysshop abydeth for euer, & hath an euerlastyng

Joan. xix.

Heb. vii

prieste-

prieſthode, ſo that he is able to ſaue
euen at the full, them that come vn-
to God by hym, euer lyuynge, that
Heb. ix. he may make interceſſiō for vs. Agen
Chriſt by his owne bloud entered in
to the holy place once for al, & found
euerlaſtyng redemcion. Item, with
Heb. x. one oblacion hathe Chriſt made the
conſūmate & perfecte for euermore,
that are ſāctifyed. Thus ſe we, that
all thynges are thorowly fynyſhed,
made conſummate and perfecte by
Chriſt, ſo that there is no more ſacri
fice for ſynne leafte behynde to put
awaye ſynne, but if we wyll haue re
miſſiō of our wyckednefſes, we muſt
rūne wyth the fete of our mynde to
that ſacrifice, whiche Chriſt offered
once for all vpō the aultare of ỳ croſſe,
that he myght put fyn to fyghte for
euermore. Nowe if Chriſt had putte
awaye onely originall ſynne by hys
death, thā had he not made all thin-
ges

ges perfecte. For he had lefte mo synnes vnforgyuen, than were forgiuē by his deathe. Howe great and infinite is the nomber of those synnes, which we commit after baptisme in cōparison of this one originall syn? This were but a slender consummacion & makynge perfecte, so to leaue vs in mo synnes, thā we ware fownd. But Christ saueth at the full. He maketh thē perfecte for euermore, that are sanctifyed. The vertue of Christes sacrifice is so great & of so much dignite before God the father, that it lasteth euer in full strengthe to put awaye synne, yea and that not only before, but also after baptisme.

Euse. Let vs here, what S. Paul saith to this matter. *Phil.* Paul as a good & faythfull seruaūt doth agre wyth his master, ye maye be sure. Notwithstandyng I wyll gyue you a taste of his doctrine concernyng thys matter.

ter. Theo. Lette it so be, I praye you. To the Romãs he sayth on this mãner: God setteth forthe hys loue towarde vs, in that Christ dyed for vs whan we were yet synners. Muche more than shall we be sauedde from wrathe by hym, seynge we are nowe made righteous thorowe his bloud. For if we were reconciled vnto god by the deathe of his sonne, whan we were yet enemies, muche more shall we be saued by hym nowe that we are reconciled. Here S. Paule proueth, ỹ as we are reconciled to God the father by the death of his sonne Christ, so are we also by hym saued from all wrath and displeasure that shoulde fall vpon vs. Are not these wordes playne ynoughe? At baptisme we are purged thorowe Christes bloud from originall syn & all other, that we haue committed before, so ỹ we are reconciled to God, & reconsted for

Roma. v.

for righteous. Nowe by Christ also are we preserued from the wrath of God, which we deserue thorowe the wyckednes, whiche we do after baptisme. Hereof than maye we gather that Christ is not only a sauiour vnto vs before, but also after baptisme. So maye we conclude, that by Christes death we are not only redemed from originall synne, but also from all other, by what so euer names they be called. Agayne he sayth it is not with the gyfte as with the synne. For if thorowe the syn of one, many be dead, yet much more plenteously came the grace and gyfte of God vpon many by the fauour that belonged vnto one mā Jesus christ. And the gyfte is not onely ouer one synne, as deathe came thorowe one synne, of one that synned. For the iudgement came of one synne vnto condemnacion, but the gyfte, to iu-

fully frō many synnes. Do not these wordes euidently shewe, ỳ by Christ we are iustifyed & made ryghteouse from many synnes? If from many synnes, than not from one synne alone. Agen to the Corinthians, fyrst of all I delyuered vnto you ỳ, which I also receaued, how that Christ dyed for oure synnes, accordynge to ỹ scriptures. Marke that S. Paule sayth, for our synnes, & not for oure synne, wherwithe we all offended in Adā. To the Collossians also he wryteth on this manner: By Christ we haue redēcion & by his bloud remission of sines. Note, by Christes bloud we haue remissiō of synnes, not only originall, but also actuall, mortall, veneall, &c. and not by the workes, wich we do after baptisme as thogh it laye in oure power to fulfyll the lawe, to satisfye the wyll of God, to apease ỳ diuine wrath, & to obtayne

1. Cor. xv.
Esa. liii.
Rom. v.

euer-

merlastig lyfe. For all these thynges chaunce vnto vs by Christ, & are obtayned for vs by Christes deathe, & not by ony workes or merites of mã as S. Paule sayth, if righteousnes cõmeth by the lawe, thã dyed Christ in vayne. Agen, we knowe that mã is not iustifyed by the workes of the lawe, but by ỹ fayth of Jesus christ, & we beleue in Christ Jesu, that we myght be iustifyed by the faythe of Christ, & not by the workes of ỹ law because that no man shall be iustifyed by the workes of the lawe. Item, ye are gone quyte frõ Christ, as many of you as wyl be made righteous by the lawe, yea ye are fallen from grace. Agayn in another place, they not knowynge the righteousnes of God, & labouryng to establysh theyr owne righteousnes, were not obedient to the righteousnes of God. For Christe is the perfeccion of the lawe vnto Gala.ii. Gala.v. Rom.x.

vnto iustificacio for euery one that beleueth. Once agayne, if saluacion
Rom.xi. commeth of grace, than is it not of workes, elles were grace, no grace. But if it come of workes, than is grace nothynge. All these sentences teache vs, that we are delyuered fro all our synnes by Christ & his rygh-teousnes, & not by our owne workes and deseruynges.

Moreouer S. Paule sayth, whā ye were dead thorowe synnes, & the
Colos.ii. vncircumcision of the flesh, God quic-
Rom.v. kened you with christ, & forgaue vs
Ephe.ii. all our synnes, & put out the hande-wrytyng, that was agaynst vs con-tayned in the lawe wrytten, & that hath he taken oute of the waye, and
Gen.iii. fastened it to the crosse, & hath spoy-
Luke.xi. led rule and power, and hath made a
Joan.xii. shewe of them openly, & triumphed ouer them in hys owne person. God hathe forgyuen vs all oure synnes

thorow

thorow christ. sayth S. Paule here.
Where is ony excepcion? If there be
mo synnes, than the originall synne
as there are, them also hath God the
father forgyuen vs thorowe Jesus
Christ oure Lorde. To the Hebrues Heb. i.
agayne he wrytethe, Christe in hys
owne parson pourged our synnes, &
is set on the righte hande of the ma-
iestye on hygh. Frō our synnes hath
Christ made vs clene, and not from
one synne onely. Christ was offered Heb. ix.
once for all to take away the synne
of many. All shal not be saued, for al
not beleue, but many shall be saued,
& they haue not only originall syn-
ne, but also al theyr other sines takē
away by Christ. Agē, euery preest is Heb. x.
redy dayly ministrīg, & oftētimes of
fereth onemāner of offeriges, which
canne neuer take awaye sinne. But
this man Christ, whā he had offered
for synnes one sacrifice, which is of

ualue for euer, sacre hym downe on the right hand of God, & from hense forth tarryeth tyll hys foes be made his foote stoole. For with one offryng hath he made perfecte for euermore, them that are sanctified. S. Paule here cõpareth Christ the euerlasting Bysshop & preste, wyth the prestes of the olde lawe. He sheweth that they offered sacrifices dayly, & yet couldē they neuer put awaye synne by the. No maruayle for they were only shadowes of good thynges to come. But this our hed preste Christ hath offered but one sacrifice, not for the originall synne only, but for synnes sayth he, & yet is it of so great vertu and strength, that it is of value for euer, the power of it neuer decayeth it abydeth in full strength, so longe as ony synne remayneth, so that it nedeth not oftē tymes to be offered, as the sacrifices of ỹ old lawe were.

Psal. cix.

For

For with the this one sacrifice, whiche was the oblacion of hys body, hathe he made them for euer so perfecte, ỹ are sanctifyed, that they nede none othēr sacrifice to make them holy & acceptable in the syghte of God. All that haue had theyr synnes forgyuē thē from the beginnyng of ỹ worlde vntyll this daye, or shall haue vnto the ende of the world, haue had, and shall haue all theyr synnes forgyuē thē throwe this one sacrifice of Jesus Christ. And that ye maye know thys to be true, consyther thys one thyng, that I shall nowe saye vnto you. Who was moze faythfull thā Abrahā, moze derely beloued wᵗ God than Dauid, moze holye than Johñ Baptist? Yet could nether they, noz none other enter into heauē, vntyll Christ had suffered hys passion, and offered hys bodye a swete smellyng sacrifyce for vs vnto God the father

Ephe. vi

Thus haue I opened vnto you ỹ mynd of S. Paule concerning this matter. *Euse.* Hys sayēges proue manifestly, ỹ we are redemed by Christ not only from originall synne, but also from all other. *Philemon.* You say truth. Wel ye shal heare now ỹ myndes of the other Apostles. S. Peter sayth, christ his owne selfe bare our synnes in his body on the tree, that we beynge delyuered from synnes, shuld lyue vnto righteousnes. Note how Peter agreeth in euery poynt with hys fellowe Paule. He styffely affyrmeth that christ his owne selfe, and none other, bare our synnes in his bodye, & not our originall synne alone. By his strypes we were made so whole, that there remayned not so muche as a scarre of all our sores, botches & woundes. S. Johñ also sayth, the bloud of Jesus Christ maketh vs thorowly cleane, yea & that

1. Pet. ii. Esa. liii.

1. Joan. i.

from

from all synne. Can ony thynge be spokē more generally? If the bloude of Iesus christ maketh vs clene frō all syn, what remayneth ther behynde, I praye you? So followethe it that both the synne originall, actuall, mortal, veneall, & what not, is washed awaye by Christes bloude. Agāyne, if we confesse oure synnes, God is faythfull and ryghteous to forgiue vs our synnes, and to make vs cleane from all wickednes. This one texte alone of S. Johñ is able to subuerte, ouertople and throwe downe all the byldynge, shores and proppes, wherwithe these sleyghtye daubers vpholde theyr enterprises. If we confesse our synnes, layth he. If which we? if we that professe the christen religiō, and yet thorow our fragilite and weakenesse of nature haue offended God after oure baptisme contrary to our vow and pro

myse made thereat, if we, I saye after that we haue fallen, confesse our synnes, God is faythfull and ryghteous, what to do? to forgyue vs our synnes. Note our synnes, & to make vs cleane from all vnrighteousnes: What synne is it than, I praye you from the whiche he dothe not make vs clene? This sentence must nedes be vnderstonde of thē, which offende after baptisme. Nowe sayth s. Johñ although we synne after baptisme, yet lette vs not dispayre, but rather repent, bewayle our synfull lyuyng detest our wycked manners, turne vnto God, & cōfesse our synnes vnto hym. If we do this, doubt we not but ỳ God, which is faythfull in performyng his promyse (he hathe promised them that come vnto hym w̄ a faythfull and repentaūt harte, remissiō of theyr synnes) & ryghteous in forgyuyng the penitent & sorowfull

full

full synner, & in condemnynge the wycked, which contine we in his vngodlines wythoutony confession of his faulte and amendement of lyfe, wyll forgyue vs oure synnes, yea & make vs clene from all vnrighteousnes. These wordes proue manifestly, that God forgyueth oure synnes after baptisme, if we repent, cõfesse, and amende. Wherof come the this: of the merites of our workes, or rather of the free grace & mere mercye of God, purchased for vs by Jesus Christ, for whose sake the wrathe of God the father is pacified, and he is wel pleased & fully contented wt mã: Merely for Christes sake dothe God shew to vs this exceding & great mercy in forgiuyng vs our synnes, whẽ so euer we call vnto hym, wt a contrite & sorowfull harte, as S. Johñ proueth by the wordes that follow: My lytle childre, I wryte these thin- 1. Joan. ii.

ges vnto you, ỳ ye should not synne. And if ony man synne, we haue an aduocate wythe the father, Jesus Christ that ryghteous one. And he is that sacrifice, which apeaseth godes wrath & satisfyeth (so soundethe the Greke word *Hilasmos*) for our synnes, not for our synnes only, but for al ỳ worldes. As though he should say: My lytle chyldrẽ, I haue declared vnto you, that although we syn after baptisme contrary to our professiõ, yet that ther is grace, fauour, mercy, & forgyuenes of synnes layd vp for vs in store, if that we repent, cõfesse our faultes, & entend vnfaynedly to amende our lyues. I haue not done thys to engraffe in you a vayne hoope, & to encourage you to haue ỳ more pleasure & to remayne i your olde wyckednes, but I wryte these thynges vnto you, ỳ ye should not synne. I haue set forth the kyndnes,

nes of God to'warde you, ꝙ ye shulde endeuour youre selues to lyue wor-thy of it. But for asmuch as there ly-ueth no man in thys world, whyche synneth not, & seynge we canne not walke so purely, but ꝙ at sometyme we must nedes fall, therfore because ye shoulde not dispayre, but be assu-redly persuaded, that there remay-neth health for you wyth the Lorde god: I certefy you, that we haue one which is our aduocate wyth the fa-ther, which pleateth our matter be-fore the thrones of the diuine maieste whiche is ready to healpe vs, whiche ceaseth not makyng intercession for vs, vntyll he be hearde, and this is, not such one, as hath also offended, but Iesꝰ christ ꝙ righteous one, which is godly innocent, vndefyled, pure, clene, fautles, immaculate, & so wi-out all spotte of vice, that euen for his owne dignite, worthynes & inno-

cency

eecy, he is worthy to obtayne what
so euer he asketh. And I saye more-
ouer vnto you, ỹ not our owne wor-
kes, nor ỹ merites of other, but that
righteous one Christ, is that verye
sacrifice, which apeseth Gods wrath
whome we haue prouoked vnto an-
ger wyth the synnes, whichs we do
cõmitte after Baptisme, and satis-
fyeth for oure synnes. Yea he
maketh not only a sufficient & plen-
teous amendes for our synnes, but
also for all ỹ whole worldes, I mean
so many as repent them of ther wic
ked liuing, confesse ther fautes, bele
ue, deiyre forgyuenes, and laboure
to leade a newe lyfe, what wyll we
haue more? Doth not S. Johñ de-
clare here euidently ỹ oure synnes,
whã so euer they be cõmitted or done
are forgyuẽ vs of god thorow Jesu
Christ, which is oure aduocate, and
that sacrifice, whyche apeaseth god

the

the fathers wrath, & plenteously satisfyeth for our synnes: So doth it than manifestly appeare, that christ hath not only redemed vs & satisfyed to God ỹ father for originall syn, but also frō al other. But iet vs yet heare more, what he sayth. I wryte vnto you lytle chyldren, that youre synnes are forgyuen for hys names sake. Ergo our synnes, and not one synne alone, are forgyuē vs, not for our owne workes & merites, but for Christes name, that is to saye, for ỹ dignite, worthynes, excellency, merites and deseruynges of Christ. Agē, In thys thynge appeared the loue of God towarde vs, that he sent his only begotten sonne into the world that we shoulde lyue thorowe hym. In thys is loue, not that we loued God, but that he loued vs, and sent hys sonne to be a sacrifice both to appease hys wrathe and to satisfye for

1. Joan. ii.

1. Joan. iiii.

our

our sinnes. what do I? Paper, yncke penne, and tyme shall fyrst want vn to me, than I shall may be able to re herse all the testimonies, wherwith it is euidentely proued, that Christ hath not only by his moost blessed & precious bloud redemed vs frō ori ginall syn, as some wickedly dreame but also from all other, by what so euer name they be called, the synne of the holye Ghoste excepted, & that whan so euer we repent, beleue and amende God the father forgyuethe vs also those synnes, whiche we com mit after baptisme, not for our own dedes, workes and merites, whiche be more vnpure, than they maye be able to stonde in the syghte of God, which is a consumyng fyre, a ielous God, great in strength, iudgemente and righteousnes, and with whome there is none innocente, but for the swete smellyng sacrifyce, which Ie-

Deut. iiii. Heb. xiii. Job. xxvii.

sus

lus Chryst his welbeloued sonne of- Ero.xxxiiii.
lered for our synnes vpō the altare Ephe.v
of the crosse once for all, whose vertu Heb.ix.x.
and strength abydeth so perfecte for
euermore, that by it the sinnes of so
many as with a truly faythfull and
repentaunte harte come vnto God,
are forgyuen, forgotten, and neuer-
more remembred. And thus se you
that Chryst is a perfecte Sauiour,
whiche, as youre newe yeares gyfte
sayth, hath by his bloud redemed vs
from all vnrighteousnes, that is to
saye, from all synne both originall,
actuall, mortall, veneall. &c. yea and Actum. iiii.
ỹ not onely before but also after bap
tisme. So that as S. Peter sayth,
there is saluacīō in none other, but
only ī Chryst Jesus. Nether is ther
ony other name gyuē to men vnder
heauen, wherin we muste be saued.
Chri. We haue now hearde it euidēt-
ly proued by the holye scriptures, ỹ

we

we thorowe Christ are delyuered frō all synne, both originall, actual, mortall, veniall. &c. So that all ỹ whole glory of our saluacion is to be giuē and ascribed vnto God alone, as he sayth by the Prophet, O Israel thy destrucciō commeth of thy selfe, but thy healthy and saluacion commeth only of me. This thynge maketh all sayntes and ỹ truly saythful to say, not to vs, O Lord, not to vs, but to thy name gyue ỹ glory for thy mercy & truthes sake. Phi Wel, thus haue ye heard grossely and rudely, but yet saythfully and truly vttered of me, what the holye scriptures do determyne concernynge the remission of synnes by Christ, and that by hym we are not only delyuered from originall syn, as some wickedly dreame but also from all other, by what soeuer name they be called. Nowe because ye shal not thynche ỹ I wreste

Ose. xiii.

Psal. cxiiii

the

the scriptures, whome all me ought to handle reuerently and incorruptly, I wyll rehearse a sayenge or two vnto you of the Doctors. Hylichius sayth: Not one synne only, but many are forgiuen vs thorow the sacrifice of Christ, whiche is the onely begotten sonne of God. If not one syn only, but many are forgiuen vs thorow the sacrifice of Christ, it followeth than that by Christes deathe we are not only redemed from originall synne, but also from all other. Hereto agreeth the sayeng of saynt Ambrose, The grace of God thorow Christ hath iustifyed men not from one synne alone, but from many, by gyuynge them remission of synnes. Not from one synne only, sayth S. Ambrose, hath God of his grace thorowe Christ iustified, and made vs ryghteous, but from many, by gyuyng vs remission of synnes. Nowe

Lib. ii. cap. viii.

In Rom. cap. v.

gather

gather who lufte. The wordes are playne ynough. But I wyll reherse S. Auſten, one of the beſt amonge ȳ auncient Doctors, and moſt fayth full expoſitour of ȳ holy ſcriptures. S. Auſten wrytyng agaynſt ȳ Pelagians & Manicheys, hath on this manner, what is this to ſaye, of one faulte vnto condemnaciō, but ȳ fault wher w Adā offended? And what is it to ſay, from many faultes to iuſtificacion, but that the grace of Chriſt hath not onlye looſoned that fault, wherwith infantes be boūde, which hadde theyr begynnyng of that one man, but alſo many faultes, whiche after ȳ men come to age, they adde and put vnto it thorowe theyr euell manners. Here ſayth ſayntꝰ Auſten playnly, that the grace of chriſt hath not only loſoned, delyuered & made vs free from originall ſynne, wherwyth we all offended in Adam, but

Ad hilariū. Ep. lxxxix.

also from all other, which we afterwarde commit, as we growe in age. I could rehearse many mo authorities both of this Doctor and other, whiche mayntyfortify this matter, but because I wyll not be tedious onto you, I let them passe, trusting that with these aforsayd ye are fully satisfyed. *Theo.* Yea verely neyghbour Philemon, or elles our hartes were more then twyse stony. *Phil.* Although this vngodly doctrine beraised vp now agen in this our tyme of the Anabaptistes, yet hath it had alwayes fautoures and mayntenersr longe before our dayes, in somuche as we rede, that a certen man called Peter Abelharde was counted for an Heretyke and compelled of sayne Bernarde to recant in the councell of Senon. because he taught this & suche lyke thynges. If hys doctrine had bene godly and agreable to the

holy scriptures, he had neuer ben so handeled. Alas good neyghboures, what are we of our selues, ỹ we dare so depresse and thrust downe ỹ death of Christ, and so to eraise our selues that he by his passion sauyng vs frō one synne, we shuld presume to saue our selues by our owne workes and merytes from many? This is a presumpcion to moche to be detested. Thys is a stondyng in our owne cōceate more Luciferlyke than it may be suffered of ony christen harte. To the Lorde our God, saythe the Prophet, be righteousnes, but to vs and to our fathers, confusion of face. As towchyng the righteousnes, whiche is in the lawe, no man could once reburke me, sayth S. Paul. But those thynges, which were vauntage vnto me, I counted losse for Christes sake. Yea moreouer I thynche all thynges but losse for the excellencye

Baruch. i. ii

Philip. iii
Actum. ix.
Gala. i.

of

of the knowledge of Christ Jesu my Lorde, for whome I haue counted all thynges losse, and do iudge them but dounge, that I myght wynne Christ, & be found in hym, not hauing myne owne ryghteousnesse, whyche cometh of the lawe, but that, which is by the fayth of Christ, namely the right eousnes, whych cometh of god in fayth, to knowe hym and the vertue of his resurrecciō and the felowshyp of his passion. Howe cleueth S. Paule vnto Christ? Howe reiecteth & casteth he awaye his owne righteousnes, whyche he had by the outewarde kepynge of the lawe, that he myght thorowe fayth be made righteous in Christ? Howlytle esteemeth he his own goodnes, so that he may knowe the vertue of Christes resurrection, and the felowshyp of his passion. All Paules delectacion & pleasure is in Christ & in christes death,

as he sayeth in another place, God
forbyd, that I shulde reioyce in any
thynge, but in the crosse, that is to
Galath. saye, the deathe passion of our Lord
Jesus Christ. If so noble and wor-
thy Apostle hadde all his delyght in
Christ, & in christes merites, so that
for christes sake and to wynne y righ
teousnesse of Christe, he esteemed hys
owne ryghteousnes so vile as y dunge
what shall we wretches than saye?
Shall we lyfte vp our bryssles and
open our mouthe to speake blasphe-
mies agaynst the moost hyghest?
Shall we so trust to oure workes, y
we shall seake more saluacion in the,
Esa. xxxiiii. than in the Lorde christ? All oure
ryghteousnesses, sayeth the Prophet
are as a cloth polluted w menstrue.
All sorte of vs haue erred as sheepe,
Esa. liii. euery man hath followed hys owne
trade. Euery one is an hypocrite, a
dissembler and wycked. No man is

able to saye, my harte is clene, I am pure from syn. There is not a righteous man on earth, that doth good and synneth not. All haue synned, & want the glory of God. Seynge we are all in this case, how dare ony mā auouche hymselfe to be so pure, and hys workes to be so good & perfect ỹ by thē he is able to satisfy for hys sines committed after baptisme? Euse. Ye saye trueth. Why thyncke ỹ those menne, whiche are of thys opinion, knowe nether God nor them selues aright. Phil. Trueth it is. For if they dyd know, that as god is good, righteous, holy, perfecte, faultles & without all spotte of synne, so they of thē selues are euell, vnryghteous, imperfecte, synfull, and hedged rounde about wyth the fylthynes of synne, & if ony goodnes they haue, it commethe of God, & therfore haue they nothyng, wherof they may reioyse,

Esa. xl. Prou. xx. Eccl. vii. Rom. iii.

for yt is Gods, and not theyrs, they
woulde not stonde so much in their
owne conceate, nor crake so much of
theyr purite and clennes. If ye Star
res be not pure in the syght of god,
and if the Aungels be not clene and
fauteles before hym, howe thā dare
a wretched mortall creature, which
synneth dayly and heapeth wycked
nes vpon wyckednes so auaūce him
selfe, that he dare presume to stonde
vpright vp, and with an open face be
fore GOD, whiche is a consumyng
fyre and hateth e so many as worche
wyckednesse, and to take vpon hym
to satisfy for his synnes by his own
righteousnes? If they wolde assays
to go downe into thē selues, & could
searche ỹ botome of theyr hart, which
is wycked & inscrutable, they shulde
there fynd such hepes lopes & donge
hylles of synne, that they would be
redye to dispayre and to vndo them
selfe

hie. xvii.

selues, so farre is it of, ỹ they would iustify themselues, or take vpō thē to be theyr owne sauiours by theyr dedes, workes, & merites. The consyderacion of the diuine maiestie and ỹ true knowledge of thym selfe made Dauid to prayse on this maner, O Lorde enter not into iudgement w thy seruaunt, for no man ỹ lyuethe shalbe iustifyed in thy syght. Agen, O Lord, yf thou shuldest marke our wyckednesses, O Lorde who were able to abyde it? But there is mercy wythe the. Lette Israel therfore truste in the Lorde. For wythe the Lorde there is mercy and plēteous redemcion. And he shall redeme Israel from all hys synnes. Chri. God gyue vs grace to haue ỹ true knowledge of God, and of our selues. So shall we vnfaynedly ascrybe & gyue vnto God al the glory and prayse of our creacion, vocacion, iustificacio, redemp

Psal.

Psal.

redempcion, saluacion, glorificacio, and what so euer goodnes we haue more, and freely confesse that we are saued of the great and vndeserued grace of God thorowe Jesus Christ our Lord and sauiour. *Phil.* I beseech God, it may so come to passe. Thus haue I accomplyshed youre desyre neyghbours in prouynge by ỳ scriptures and the auncient Doctors, ỳ christ by hys death hath not only redemed, delyuered and set vs fre frō originall synne, but also from all other, and that the synnes, which we commit after baptisme, be not forgyuen of God the father for the dignite and worthynes of ony workes which we do, but for the excellēcy of ỳ sacrifyce, which Christ once for all offered vpon the Altare of ỳ crosse, the vertue & strengthe wherof abydeth in so full power, that it is able to saue so many as repent, beleue &

labour to lead a good and innocente
lyfe hereafter more. Neyther have I
spoken theyse thynges to discorage
any man from doyng good workes,
but for to set forth christ to be a per
fecte sauyoure agaynst the wycked
doctrine of the Anabaptistes which
nowe begynne to crepe in amonge vs
vnto the great dishonour of God, ȳ
extreme blasphemy of christes most
precious bloud, & noysome pertur-
bacion of the holy catholyke chyrche.
And as I maye knytte vp all thys
matter in fewe wordes, know good
brothers, that in Adam all we were
damned, so that thorowe his wicked
nes we were begotten, conceaued &
borne in synne, yea & by nature the
very sonnes of wrath. Nowe to be
delyuered from this miserable state
wherinto we were calle by Adā, we
of our owne wytte, polecy, wisdome
holynes, ryghteousnes &c. couldne

uent no meanes, but so styll remay-
ned in the daunger of euerlastynge
dānaciō. Therfore God moued wt pi
tie towarde mankynde, euen of hys
owne free mercy & goodnes woute
ony of our desertes, sent downe his
only begotten sonne Jesus christ in
to this vale of misery which for our
sake toke flesh of the moost holy and
pure virgin Mary, throwe the ope-
racion of the holy ghost, became mā
& at the tyme therfore appoynted, be
offered voluntaryly his moost blys-
sed body an acceptable & swete smel-
lynge Sacrifice to God the father,
which was & is of so great vertue &
power, that by it alone all our syn-
nes are putte awaye, not only that
which we committed in Adam, but
those also, whiche we oure selues in
processe of tyme do perpetrate & cō-
mit. Now so many of vs as are bap-
tised in the name of the father, of ỳ
sonne,

fourme of the holy Ghost, and haue taken vpō vs a newe lyfe forsakyng ꝑ world, ꝑ deuil, ꝑ flesh w al theyr pōpes & workes, haue at that verye tyme of Baptisme all theyr synnes forgyuen them, and are so clerely redemed, deliuered and made fre from all vnrighteousnes, be they yonge or olde, as though they had neuer cōmitted ony of them at all. And this is it that S. Paule sayth, christ loued the congregacion, & gaue hymselfe for it, to sanctifye it, and clēsed it in ꝑ fountayne of water thorowe the worde, to make it vnto hymselfe a glorious congregacion wythoute spot or wrincle, or ony suche thyng, but that it shulde be holy and without blame. Nowe if whan they be once baptised and growne vppe in age, they thorow eyther fragilite or ignorancy do agen offende & breake the lawe of God contrarye to theyr profession Ephe. v.

The newe yeres gyfte.
profession & vow made at baptisme,
than haue they an holye anchoze to
flye vnto, whiche is the holye sacra-
ment of penaunce, so that if they
truly repent, be sozy foz the faultes
committed, bewayle theyz synfull ly
uynge, mozti fye theyz carnall affec-
tes, slay theyz wozldly lustes, banish
theyz dyuelysh concupiscences, con
fesse theyz wyckednes, flye vnto the
mercy of god, beleue to haue fozgiue
nes, and take a newe lyfe vpon the.
God the father wyll surely fozgyue
them theyz synnes, be they neuer so
great oz many, yea and that foz the
dignite of that one sacrifice whyche
hys only begotte sonne offered once
foz all vpon the altare of the crosse.
So that if repentaunce & amende-
ment of lyfe come, chzistes sacrifice
serueth to put away sinnes foz euer
& euer. But as the bloud of chzist is
sufficient to pacify y father, although
one

one man hath cõmitted so many offe
ces, as all the worlde hathe done or
shall do vnto ỹ very ende of ỹ worlde,
so lykewyse is there no saluacõ layd
vp for hym in store, which wyll not
repent nor cease to synne, although
christ should suffer an hondred thou-
sande tymes. For christ is a sauiour
to penitent synners, and not to the
wicked & vngodly. And as there is Rom. viii.
no damnacion to them, that are en-
grafted in christ Iesu, whiche walke
not after ỹ flesh, but after ỹ spirite,
so is there no helth nor saluacion to
them, that lyue after ỹ flesh, though
they bable neuer so muche of christ,
of christes passion, bloud & death, of
the remission of sinnes, of the mercy
of God, of the gospell, of ỹ swete pro-
mises of God, & of euerlastyng lyfe.
God hath not called vs, ỹ we shulde 1. The.
be vnclene, but holy and vertuo
God sayth S. Peter, sent
sonne
to be

to be a beneficial fauiour vnto you,
that euery one of you should turne
Actum.iii. from his wyckednesse. Wirt of thys
we wyll speake more hereafter. Ther
fore brothers, whan so euer ye per
ceaue ye offend God in ony thyng,
dispayre not, flye vnto that blessed
sacrament of penaunce, be sory for
your synfull lyuynge, bewayle your
wycked maners, thynke after to go
to do the wyll of God, confesse your
synnes from the very harte, aske for
grace, desyre mercy, and praye vnto
God ye he wyll forgyue you your faul
tes, & he wyll undoubtedly remit &
forgyue you all the faultes, synnes &
trespasses, that ye euer committed a
gayne hym for the loue that he bea
reth towarde his coniuncte. Loo the
fauiour Iesus christ, which, as your
newe yeres gyfte sayeth, hathe rede
med vs from all vnrighteousnes, &
is to say, both from our vnrighteous
synne

and

and allother. Euse. Brother Philemō we shal neuer be able to recompense thys your kyndenes, which so gentylly at our request hathe declared this matter vnto vs concernyng ỳ remission of synnes thorowe christ. I beseche God gyue vs all grace, so to institute & order our lyfe, that we maye be found in the nomber of thē whose synnes are put away by this moost holy sacrifice of christes blysſed bodye, whose wyckednesses are washed awaye by christes moost precious bloude. Chri. Amen. For than shall we be sure not only to be delyuered from all our synnes, but also to enioye euerlastyng lyfe, which is the gyfte of GOD thorowe Jesus Christ oure Lorde. Phil. We wyll go forthe wyth your newe yeares gifte and make an ende. It followethe. Rom.vi.

And to pourge vs a peculier,,

people

people vnto hymselfe.

Christ gaue not hymselfe only vnto death for to redeme vs from all vnrighteousnesse, but also to pourge vs a peculiare people to hymself. For as he hath redemed vs by hys death so hath he pourged, purified & made vs cleane by his bloud, as S. Iohn sayth, the bloude of Iesus christ maketh vs cleane from all synne. For what entent hath he thus pourged and made vs clene? Verely that we should be a peculiare people vnto hi selfe. *Chri.* What is mente by that I praye you? *Phil.* To be the peculiare people of God, is to be chosen out of the company of the vnfaythful and wycked people, and to be cõsecrated dedicated, & wholly gyuen to serue God, to seeke his glory, to magnify his most blyssed name, and to do all thynges accordyng to his worde, as the Iewes in tymes past were chosen

1. Ioan. 1.

What it is to be the peculiare people of God.

sen awaye from the Gentiles to be
the people of God, to serue hym, and
to walke in hys holye ordinaunces.
Ye are a chosen generacion, saythe
Peter, a royall prestehode, an holye 1.Pet.ii.
nacion, and a peculiare people, that
ye should shewe forth the vertues of
hym, that called you oute of darke-
nes into his marueilous lyght, which
in tymes past were not a people, yet
are nowe the people of God, whiche
were not vnder mercy, but now ha-
ue obtayned mercy. Of these wordes
may we lerne, vnto what end christ
hathe redemed & purifyed vs by his
bloud. Verely y we should be a pecul-
iare people to hym selfe. Thā are we
here taught, that we maye nomore
frome henceforth serue the Prynce of
darkenes, be conuersēt in hys court
here ony lenger hys cognisaūs,
fulfyll ony more hys pleasure and
wil, but wholly gyue oure selues to

ſerue God, which is ỹ Prince of lyghtnes & the true lyghtie leife, which lyghteneth euery man ỹ cometh in to this world. what nacion wylyng ly ſerueth a ſtraunge Prince? what faythful and honeſt ſeruaunte forſaketh e a gentle & louyng maſter, & rometh vnto a Tyraunt? how vnſemely than were it for vs, whych be fore were in ſo miſerable a caſe and deliuered from it only by the goodnes & tre harte of our Lord and maſter Jeſus Chriſt, to forſake hi, & to ronne backe agen vnto the powers & rulers of darkneſſe? we are nowe lyght in the Lorde, ſhall we become darkenes agen? we are nowe the ſonnes of God, ſhall we become the chil dren of wrathe, agayne? we are nowe the beautifull ſpouſe of Jeſus chriſt ſhall we be made the hotlot of Sa tan agayne? we are nowe nomore Gheſtes & ſtraungers, but Cytyſen

Joan.i.

Ephe.v.
Joan.i.
Ephe.ii.
Apoc.xxi.
Ephe.ii.

ſes

sessors of the sayntes, and of the house holde of God, shall we become Captiues & bonde seruitours to Sathans courte againe? we are now by christ made prestes and kynges, shall we fall from thys dignite, and become pitious and abiectes agen? we are now ỹ peculiare people of God, sanctifyed vnto his vse, and vnto ỹ worshyng of all those thynges ỹ make vnto hys glory, shal we neglecte oure dignite worshyp and honoure, as I maye so speake, fall awaye agayne from our Master and so behaue our selues, ỹ thys prouerbe may worthely be obiected and layde agaynst vs The dogge is returned vnto his vomitte, and the sowe after she hathe washed herselfe is gone agayne vnto hyr olde wallowyng in the myer? Therfore seyng that Christ by hys bloude hathe purifyed, and pourged vs a peculiare people vnto hymselfe

Act. x. v.
i. Pet. ii.
Titus. ii.

Pro. xxvi.
ii. Pet. ii.

let vs manfully fyghte vnder ỹ ſtã
darde of our Captayne againſt Sa
tan the Pryncꝛe of darckenes, let vs
ſeake the glozy of our maſter, let vs
obſerue ſuche pꝛeceptes as he hathe
commaunded, let vs reuerẽce, feare
honoure, wozſhyp & loue hym aboue
all thynges, lette vs not ſuffer hys
moſt pꝛecious bloude to be ſhed in
vayne, let vs ſo behaue our ſelues, ỹ
it may euidently appere, ỹ we be no
vnkynd noꝛ vnthanckfulperſonnes
but euermoꝛe walke woꝛthy his kid
nes and tender cõpaſſion. This thig
ſhall come to paſſe, if we be ſuche, as
the ende of your Newe yeres gyfte
payncteth. *Euſe.* What is that. PHIL.

Of good woꝛkes.

Euen ſuch as be earneſt folo
wers of good Woꝛckes. If we
wyll ſhewe oure ſelues to pertayne
vnto Chꝛiſte, to be hys people, to be
wholy addycte vnto hym, we muſte

be

be earnest folowers of good workes
ws may no lenger loytour nor play
the idle lubbers, we must worck ear
nestly, and as the Kentysh men say,
a good. For Christ hath redemed vs
from all vnryghteoulnes, not that
we shuld contine we styll in our olde
wyckednes and vngodly conuersaci
on, but that we shuld be hys peculi-
are people chosen out to serue hym
and to worche hys moste godly plea
sure, agayne ỳ we shuld be earneste
followers of good workes. And here
is answer to be made to thē, whych
saye, If Christ hath redemed me frō Anobiection
all vnrighteoulnes, made me clene
by hys bloude from all my synnes,
purchased freely by hys death for me
eternall lyfe and made a perpetuall
agremente betwene God the father
and me, what nede I to worke?
what can my workes profitte what
shall my laboures auayle me?

Christ hath done ynoughe for me.
Christ is my sufficient Sauyoure.
Christ hath made al thynges so per
fect, that nothyng can be added ther
vnto. Therfore let vs be mery and
take no thought. O fylthye swyne
and careles dogges. Becaus Christ
hathe don that for them, which they
could not do for them selues, behold
how wyllyngly they caste them sel-
ues in to hell fyre. who treadeth the
bloude of Christ vnder hys foote, if
these bellygods do it not? who dis
creth ỹ price of Chrystes death, & the
glory of his resurrection, if these fyl
thy swyne heades do it not? who di
shonoureth Gods most holy worde,
yf these Epicures do it not? But let
these swyll bellyes wel knowe, that
they haue no part of Christe, of Chri
stes passion bloude & death, nor yet
of none of all hys merites so longe
as they continew in thys ther wyc-

The aun-
swere.

ked

ked & to muche detestable purpose,
crake the neuer so muche of Christe
of christes bloud, of fayth, of the gos
pell, of the christen liberty. &c. They
shall go to the Deuell hedlonge w- Note.
out ony mercy for al christ, Christes
bloude, fayth, Gospel, Christen liber
tye, and what soeuer they cã alledge more, yf they haue tyme & conuenient leasure to do good workes, &
yet wyll not who was euer saued Of ỹ thefe
wythout good workes, hauynge o- Luke. xxiii.
portunite to worcke? ye obiect and
laye agayust me the thefe. Very the
wyckly done. For what leysure had he
to worke Nether do I knowe why-
ther the waye of healthe was euer
preched vnto hym, or not, although
he was not vtterlye voyde of good
workes. For he beyng at the poynte
of death, bewayled his wretchednes
lamented hys synnefull manners,
confessed hys wyckednes, repented

hym of hys abhominable tyrannye, turned to Christ, knoweledged him to be the sonne of God, & the sauiour of the worlde, and desyred him to remembre hym, whan he came in to hys kyngdome. If thys mā had had leasure, vndoutedlye he wolde haue shewed forth hys repētance & fayth by doyng eternall good workes. Therfore ỹ exāple of hi helpe the nothig your sluggish & dissolute mānер of lyuīg, which haue both red & hard Christ many tymes preched to you, & yet are ye neuer ỹ better. Only ye perswade your selfe well of christe & Christes merites, but alī vaine. For he is no sauiour to thole sīners, whi che lyue wout al feare of god, but to such as repēt, beleue & labour ernestly to brīg forth good workes, from ỹ nōber of ỹ which ye seme to be no les far, thā ỹ west is frō the East. Christ hath redemed vs, sayth ỹ scripture,

that

that we shuld be hys people, and earnest folowers of good workes, We must be hys people and earneste folowers of good wockes, or elshaue we no redempcio by christ, as S. Johñ Chrysostome wytnesseth. Nether Baptisme, sayth he, nor forgyuenes of synnes, nor knowledge, nor ỹ communion of ỹ Sacramentes, nor the holy table, nor ỹ fruicion of the body, nor ỹ partakyng of ỹ bloud, nor ony of these thyges shal may be able to profyt vs, except we haue a lyfe, whych is ryght, very pure, yea and fre from all synne. What wyll these idle lubbers say to these wordes of ỹ goldẽ mouthed Doctor? Where are all theyr proude crakes becomme of Christ, hys bloude and merites? All these profyt nothyng at al without a good lyfe. Chri. It stondeth christẽ menin hãd therfore to be earnest folowers of good workes. Phi. Ye saye

Tit. ii.

In dictum. Apost. Nolo vos ignara re.

trueth

erueth, chefely if they entende to be
faued. But let vs heare the fcriptu-
res. Whan God promifed Abrahã
that he woulde blyffe them that dyd
blyffe hym, and curffe them that
dydde curffe hym, and that in his
Ge.xb.xvii. feed all nacions of the earthe fhulde
be blyffed, & that he would multiply
hys feed as the ftarres of the firma-
ment, and make hym a father of ma
ny nacions, & that he woulde be hys
defender & hys fufficiente greate re-
warde: He made a couenaunt wythe
hym, becaufe he woulde haue hym
fhewe gentylnes agayne, and fayd,
I am the God omnipotẽt, walke be-
Gene.xvii. fore me, & be perfecte. As though he
fhulde faye: I am the God almyghty, omnifufficient, all good, all holy, all righteous, all wyfe, all liberal, al pitefous, all mercyfull, & haue nede of no thynge, but freely gyueth to all me all thynges, what fo euer are ne-

ceffa-

ceſſary either for the bodye or for the ſoule, & ſo replenyſhed with al thynges, that I am able and ſufficient in all poyntes to ſatiſfy the lawful deſyres of all creatures, yea I haue all thynges ſo in my power, ỹ no thing that good is, cānot be gyuen to ony mā, but of me alone, & what ſo euer I am or haue, it is for the profyt of the, & of thy poſterite. Alonly walke before me, and be perfecte, take me alone for thy omniſufficiēt ſauiour, flye vnto no other, as though there were in me a certayne inſufficiency, but cleaue to me alone wyth all thy harte, attempte no thyng but that is pleaſaunt in my ſyght, order thy lyfe in all poyntes accordyng to my holy wyll, let thy conuerſacion be innocent, blameles, pure, honeſt, right and all good, and ſo wyll I be thyne almyghty God, thy puiſſaunt defender, & thy ſufficient great rewarde.

Thys

This couenaũt hath God made not only with Abraham, but also wythe all hys posterite, that is, so many as are faythfull. Nowe yf we be of the seed of Abraham (I speake of the spirituall, and not of the carnall generacion) than doth God require of vs also, that we walke before hym and be perfecte that we stedfastelye cleaue vnto hym by stronge faythe, as the onelye and sole Authore of al goodnes, & so institute oure lyfe, that we maye breath nothynge but purite, innocency, holynes & intergrite, all the tyme of our lyfe in this worlde. Thus doyng, God wyl be our God, yea our almyghty God, our strong defender, and our sufficiẽt great rewarde, no lesse than he was Abrahãs. Therfore as Abraham walked before God, so let vs do. By this meanes shall God be no lesse beneficiall to vs, than he was to Abraham. If

ye

ye were the sonnes of Abraha, sayth Christ, ye woulde do the worckes of Abraham. Euse. Of all these matters and howe we ought to walke before God and be perfecte, ye taughte vs full godly in the Nosegaye, whyche ye gaue vs. Chri. It was our second floure, called, Pure innocency. Phil. I remember it wel, and I am glad, ye haue not forgottē it. I wyll therfore haue vnto the other scriptures Whan S. Johñ Baptist sawe many of the Phariseess Saduces commynge vnto his Baptisme, he sayd vnto them, O ye generacion of vipers, who hathe shewed you that ye should flye from the wrath to come? Bryng forthe therfore frutes worthy of repentaunce, & be not of this mynde to saye within youre selues, Abraham is our father. For I saye vnto you, that God is able to bryng it to passe, that of these stones there

Joan. viii.

Searche the Nosegaye in the seconde floure.

Math. iii. Luke. ii.

maye

maye rise vp chyldren to Abraham. The hooke is now layd at the roote of ỳ trees. Therfore euery tree, that bryngeth forth not good frute, shall be hewẽ downe and cast into ỳ fyre.

Theo. This is a terrible sayeng for all thẽ, that are not earnest followers of good workes. Phil. Certes as it ys fited the Pharises & Saduces with the other Jewes nothynge at all to boste them selues of Abrahã, excepte they dyd the workes of Abraham, so lykewyse it auaũtedgeth vs nothyng at all to crake of GOD, of Chystes bloude, passion, merites, fayth. &c. yf we do not good workes. This sẽtẽce abydeth alwaye true, Euery tree, ỳ bryngeth forth not good frute, shall be hewen downe & cast into the fyre. Joan. viii.

Yf we be not lyke vnto those trees, which are plãted by the ryuers syde and bryng forth theyr frute in due season, surely we shall be hewen vp

and

Psal. 6. 51.

Hiere. xvii.

Psal. lii.

Lib. xv.

Sermon Notation for Lent.

fcall into hel fyre. ffor how dare we looke for ony kyndnes at ỹ hande of God, ỹ do no thig ỹ he cõmãdeth? Dauid sayth, I beyng as a fruteful olyue tree i ỹhouse of God, haue trusted i ỹ mercye of God for euermore, Dauid cõfelleth here ỹ he trusted in the mercye of GOD, but he addeth ỹhe was i ỹ house of god, ỹ is to say ỹ cõgregatiõ of Chryst, as a fruyteful Olyue tree, which as Plyny writeth is neuer wout grene leues & frute. E. You taught vs this also in ỹ Poracio for Let, declarig to vs what the Procession on Palme sonday signifyeth, with all the ceremonies pertaynyng therunto. Phi. So se ye than, that if we wyll be holpen by the mercy of God, we must be as fruyteful Olyue trees, and bryng forth plenty of good workes, and ne uer cease from doynge them, or elles our hope and trust is but vayne.

Math. vii. Christ sayth, not euery one ỹ sayth vnto me, Lorde, Lorde, shal enter in to the kyngedome of heauen, but he ỹ doth the wyll of my father, which is in heauen. For many shall say vnto me at that daye, Lorde, Lorde, haue not we prophecied ī thy name, & cast out dyuels by thy name, and wrought many miracles thorowe thy name? But thā shall I saye vntothem, I knowe you not. Depart te frō me ye workers of iniquite. Here are we taught, that to professe God by our mouth, to cal vpon his name to talke of Christ, of fayth, of ỹ gospell, and of all the diuine misteries, yea to worke miracles and to caste out diuels by the power of Christes name, shall auayle not hynge at the daye of iudgement, excepte we lede a good lyfe in thys worlde, & worke the good pleasure of God. For the kyngdome of God is not in worde,

Psal. vi.

but

but in power, saythe S. Paule. He 1. Cor. iiii.
that hath my commaundements,
sayth Christ, and kepeth them, he is
it that louethe me. If any man lo- Joan. xiiii.
ueth me, he wyl kepe my worde, and
my father shall loue hym, & we wyll
come vnto hym, & dwell wyth hym.
He that louethe not me, kepeth not
my wordes. Here Christ measureth
our loue that we beare towarde hym
by kepyng his word. If we kepe his
worde, than loue we hym, but if we
kepe it not, than loue we hym no
thynge at all. Agen he saythe, I am
the vyne, and ye are the braunches.
He that abydeth in me, & I in hym, Joan. xv.
bryngeth forth much frute. Let vs
not flatter our selues. If we abyde
in Christ, we bringe forthe muche
frute. If we bringe forth no frute,
than abyde we not in Christ. If we
abyde not in christ, thã are we none
of christes. Also followeth it, that as

Rom.vi

withered by all meanes we shall be grafted and set into the same, & then burne for euer. S. Paule sayth, not they, which heare the lawe, are righteous before God, but they that accomplishe the lawe in dedes, shall be accounted righteous. Although no man be able, so longe as he liueth in this worlde, to fulfyl the lawe so thoroughly, as the purite therof requireth, yet is it our office to labour vnto the vttermoost of our power, to fulfyll the lawe, and where we perceaue, that we are not able to bring to passe vnto so great clennes of harte that, which the spirite of the lawe requireth, to bewayle our weaknes, to desyre strength, & to haue vnto God that Christ, which is the ende and perfecte fulfyllyng of the lawe, maye supply that, which wanteth in vs. Agayne he sayth, we are buryed with hym by Baptisme into

Marke well

Rom.x.

Rom.vi.

we ryse, that as Christ is ryssen agayn
from death thorow the glory of the
father, so we shulde walke in a newe
lyfe. And a litle after, recount your
selues to be dead vnto sinne, but liu-
ing vnto God thorow Jesus christ
our Lorde. Therfor let not synne
raygne in youre mortall bodye, for
to obeye it thorow the lustes therof.
Neyther gyue ye your members as
instrumentes of vnrighteousnes vn-
to synne, but gyue your selues vnto
God, as they that are alyue from
death, and gyue youre members as
instrumentes of ryghteousnes vn-
to God. Agayne in that same chap-
ter, as ye haue gyuē your members
seruauntes to vncleannes & to ini-
quitie, euen from one iniquitie vnto
another, so now gyue your mēbers
seruauntes vnto righteousnes, that
ye may be sanctifyed. All the Scrip-
tures declare vnto vs, how pure,

innocent, and faultles our lyuyng ought̃e to be. Yf it be the contrary, our professiō profyteth vs nothyng at al. In an other place also he sayth

ii. Cor. v. Yf ony man be in Christ, he is a newe creature, that is to say, wholly chaūged frō his olde māners vnto newe. He hath no more fellowshyp wythe the vnfruteful workes of darkenes but so composeth & appoynteth his lyuyng, that he maye appeare to be

Ephe. v. Matth. v. the lyght of the world. Agayne, they that are of Christ, haue crucifyed ye flesh with the affectes & lustes therof. Yf we lyue in the spirite, lette vs

Gala. ii. walk in the spirite. For the flesh lusteth agaynst the spirite, & the spirite agaynst the flesh. All they therfore which lyue accordynge to ye appetyte, luste and desyre of the flesh,

Ephe. ii. pertayne not vnto Christ. We are ye workemanshyppe of God, created in Christe Jesus vnto good workes,

whiche God hath prepared that we
shulde walke in them. Beholde God
oure maker, & we be made a newe
in Christ Jesus vnto good workes.
So many therfore as apply not the
selues to do good workes, are not en
grafted in Christ, but remayne styll
members of Satan. Item, I beinge
prisoner, exhorte you in the Lorde,
that ye walke worthy your callyng
wherin ye are called, with all lowly
nes, & meekenes, w softenes of mynd
sufferynge one another by charite,
studyeng to kepe the vnite of ỹ spi-
rit: thorow the bond of peace. Here
se we, with what vertues we oughe
to garnyshe oure lyfe, that we maye
walke worthy oure vocacion & cal-
lyng. Howe farre than are they out
of the waye, whiche defyle them sel-
ues w ỹ all kynde of abhominable
vice. Be ye, sayth S. Paule, the fol-
lowers of God, as well beloued chyl
dren,

Searche the Bancket in the fourtye dyshe.

Ephe. iiii.

Epy.5

dren, & walke in loue, as Chryst hath
loued vs. If it be our duty to be the
followers of God, to muste we practi-
se his goodnes & follow his innocen
cy & purite so muche as lyeth in
our power, or els we are not ye sones
of God. Our celestial father is pure
& holy, & shal we his chyldre be pro-
phane & vnholy? Our heuenly father
is good, godly, mercyfull, pacient & al
spirite, & shal we hys sones be euel,
wycked, rigorous, impacient & al flesh?
Be ye holy, sayth he, for I am holy.
Ye shall be perfecte, sayth Chryst, as
your heauenly father is perfecte.
Moreouer S. Paule wryteth, Be
ye pure, and suche as no man can be
offended wyth you agaynst the day
of Christ, fylled full of the fruyte of
ryghteousnes, which chaunseth thro
rowe Jesus Christ vnto the glory &
prayse of God. Agayne, do all thyn-
ges without grutchynge and disput

tacion

facion laying such that no man can Phil.ii
complayne of you, and pure, the sonnes of God faultles in the myddes of a frowarde and crokedde nacion, amonge whome shyne ye as lyghtes in the worlde, holdyng fast the word of lyfe. It is not without a cause, ỹ your newe yeres gyfte teacheth vs to be earnest followers of good workes, seynge that so great purite and clenes of lyfe is required of vs. Who worthe thole fylthye swyne, whiche walowe and tomble them selues in all kynde of fleshly vnclennes, vnto the great slaunder of Christes Gospell. Ite. Mortify your earthly mẽbers, whoredome, vncleannes, couetousnes. &c. For god hath not called vs vnto vnclennes, but vnto sanctificacio. All ye are the sõnes of lyght, sayth he, and the sonnes of the day, we are not of the nyght nor yet of darknes. Therfore let vs not slepe

Colos.iii.
i.Thes.iiii
i.Thes.v

another do, but lette vs watch and
be sober. Seyng y we are nawhere
worldes, seyng also we haue gyuen
ouer Satan and the flesche, wyth all
theyr workes, pompes & pleasures, it
becommeth vs so to walke in al our
lyfe & conuersacion, that we be not
found lyke Satans seruantes, nor
the voluptuous worldelynges, nor
yet ony suche, as lyue after the flesh
and not after the spirite, but pure,
clene, honest, lauteles, godly, and as
I maye so speake, euen lyke another
1.Pet.1. christ. S. Peter also sayth, giue not
your selues to your olde lustes, wher
wyth ye were ledde, whan ye knewe
Leuit.xix. not Christ, but as he that called you
is holy, so be ye also holy in al your co
uersacion, for it is wryten, be ye ho
ly, for I am holy. Here are we taught
to forsake our olde synfull lyuynge,
and to fashon our selues, lyke vnto
the maners of God, which is holy,

righ-

trous: perfecte, & abundantly good
in all thynges. Furthermoze sayntt
Johñ sayth, if we say, that we haue 1. Joan. 1.
fellowshyp with Christ, & yet walke
in darknes, we lye & do not ye trueth
But if we walke in the lyght, as he
is in the lyght, we haue fellowshyp
one wyth another, and the bloud of
Jesus Christ gods owne sonne, ma-
keth vs cleane from all synne. This
texte prouethe manifestly that we
haue no felowshyp wythe Christ, so
long as we walke in darkenes, that
is, in synfull lyuynge, agayne, that
the bloude of Christe profytethe vs
nothyng at all, excepte we walke in
the lyght of Gods worde, & laboure
to fulfyll hys holye preceptes. For,
sayth S. Johñ, by this do we know 1. Joan. ii.
ye we haue knowñ hī, if we kepe hys
cōmaūdemētes. He ye sayth, I knowe
hī, & kepeth not hys cōmaūdemētes
is a lyer, and the truethe is not in
hym,

hym. But he that doth hys worde, truly in hym is the loue of God perfecte. By this do we knowe that we are in hym. He that sayth he abydeth in hym, ought to walke, euen as he walked. Of this & all the other textes, which I haue hitherto rehearsed, we may easly learne, what is our duty and howe earnestly we ought to seeke occasions for to do good. Seyng we are ꝑ peo people of God, yea hys peculiare & oute chosen people, we muste nedes shewe oure selues earneste followers of good workes, or elles haue we no fellowshyp wyth Christ. God the father is not oure father, nether are we christes brothers, nor yet fellowheyres wyth hym, if we seeke not to lead a godly and vertuous lyfe. Let vs neuer crake of the iustificacio of fayth, of ꝑ fre mercy of God, of christes paſſiō, bloud, death, merites, &c.

except

we lead a lyfe worthy the kyndenes of God. Lette vs neuer reioyse that we are delyuered from the power of Sathā, synne, deth, & hell, for so long as we cōtinue in our olde synnefull lyuynge and wycked maners, we pertayne not vnto Christ, but are ỹ bondeslaues of Satan, & very fyre brondes of hell. For as ỹ good preste Zachary, father to S. Iohñ Baptist sayth God hath performed the othe, whiche he sware to our father Abraham for to gyue vs, that we delyuered out of the hādes of our enemies, myght serue hym wout feare all the dayes of oure lyfe in holynes & righteousnes. Hereto agreeth the saying of S. Paule, the bloud of christ whyche thorow the euerlastyng spirite, ha the offered hymselfe pure to God, shall pourge youre conscience from dead workes for to serue the lyuynge God. Here learne we, ỹ christ Luke. 1

Hebr. 9

hath

That we newe yeres gyfte,
ha the delyuered vs from the power
of our enemies that we should serue
hym in holines and rightwousnes all
the dayes of oure lyfe. Nowe if only
be not gyuen to the fernyle of God,
surely he is not free, but abyde the
styll the miserable captyue & bonde
prisoner of his enemies. Let all me
therfore take hede, & prepare the se-
ues to leds a godly lyfe, y they may
be earnest followers of good workes
or elles nether they baptisme, nor
Christ, nor yet ony thyng that euer
Christ dyd, shall profyte them ony
thynge at all. Chri. O good Lorde,
how greatly be many deceyued, whyle
the put their trust in Christ & take
muche of fayth, & yet continue styll
abhominable lyuers, thynkyng not
with condynge, all this their great
wyckednes, to be saued. Phil. O repe
taunce, fayth & amendement of
lyfe, mercy is neuer denyed. But be
not

not you decessued neyghbours? for Rom.ii.
not they, whiche heare the lawe, are
righteous before god, but they that
exercise the law in dedes, shalbe cal-
led righteous. Be ye the doers of the
worde, and not the hearers only, de- Jacob.i.
ceauing your selues. Theo. God gyue
vs grace thus to do, that we maye
garnysh the doctrine of God our sa-
uioure in all thynges. Euse. Amen I Titus.ii.
beseche the good Lorde. Phil. Verely
there are many causes, yea & those
vrgent and necessary, why Christen
men shoulde bryng forth good wor-
kes, if they dyd consider their vocac-
cō & callyng wel. First because it is Causes why
the wyll of God, & God hath cōmaū- we ought to
ded so by his holy worde. For what do good wor-
childe accōplyssheth not his fathers kes
wyll for the loue that he beareth to-
warde hym? Or what seruaunt fulfyl-
leth not his masters cōmaundemēt
(if he do but onely feare hym) How
much

muche more than oughte we (dayly) handle to loue, feare a father, and to be pfitable a Lorde and beneficiall a mayster, for the loue & feare, (that) we beare towards hym, shewe our selues obedient to his holy wyll & fulfyll it to ꝓ vttermoste of our power. Where ether feare or loue of God is, there must the fulfyllynge of Gods lawe nedes folowe. Jt is worthy worde neuer let vs confesse oure feare & yther to feare or loue god truly, the sonne honoureth his father, and the seruaunte his Lorde. Jf I than be youre father, where is my honoure? And if I be ꝑour Lorde, where is my feare, sayeth ꝑ Lord of Hoostes? Not euery one that sayeth vnto me, Lorde Lorde, shall entre into ꝑ kyngdome of heauen, sayeth Christ, but he that doeth the wyll of my father, which is in heauen. The holy scripture therfore commaundeth vs to repente, and to

Malachi

Mat. vii

Mat. vii

bryng

brynge forth fruytes of repentaunce.
And christ sayth, as my father gaue
me commaundement, so I do. Agen Joan. xiiii
I haue not spoke of myselfe, but he
that sent me, that is to saye, my fa-
ther, he gaue me commaundement,
what I shoulde do, & what I should
speake. Christe euen therfore must
do good because it is the commaun-
dement and will of God.
Secondely, we ought to do good
workes, that God may be glorifyed
thorowe them, as Christ sayth, Let Matth. v.
your light so shyne before men, that
they maye se your good workes, and
glorify your father, which is in hea-
uen. Also S. Peter, se that ye haue i. Pet. ii.
an honest conuersacion amonge the
Heythen, that they, whiche backe
byte you as euell doers, may se your
good workes, and praise God in the iii. die.
day of visitacion. For what greater
dishonour cõther be done to god, þn
to

to professe the name of God, & ignor-
auntly to deface and obscure the
glory of it, thorowe our wycked and
vngodly conuersacion? Thou pu-
lats do vnrighteously, sayth ỹ lord,
Esay.lii. and by this meanes my name is blas-
phemed cõtinually euen all ỹ whole
Roma.ii. daye longe. S. Paule also sayth, the
name of GOD is euell reported for
you among the Hethen. Agen, what
greater honour can there be gyuẽ to
God of vs, thã to lede a godly lyfe, &
to expresse the maners and lyuyly
Image of our heuenly father in all
our lyfe. By the one, God is dishono-
red, by the other, he is greatly hono-
red, prayed and magnified.

Thyrdely, it is oure dutye to do
good workes, that we maye be certẽ
that our fayth is right, true, lyuyly
and workynge. For as there is not
a more certen argument & sure tokẽ
that a tree is good, thã by bringing

forth

Note whan we haue the true fayth

D.i. thyn.

thynges, as we maye se in Abraha. Which he truly beleued in God, & ther fore wrought many godly workes. He obeyed the worde of God, he lefte hys owne native countrey, he was contented at the commaundement of God to kyll & offer hys owne sonne & to what soeuer the spirite of God moued hym to do. Of this nature are so many as truely beleue. They yt thus worcke not, haue not Abrahams fayth, neyther are they ye sonnes of Abraham. For Christ sayd vnto the Iewes, if ye were the sonnes of Abraham, ye woulde do the workes of Abraha. Therfore after what rate we are perswaded of the goodnes of god towarde vs, and beleue stedfastly, yt god for his promises sake, which he hath made vs in christes bloud, will be bountyous and mercifull vnto vs, we must note that the scripture commaundeth workes to be done of the

Gene. xx. xxii.

Joan. viii.

fayth

faythfull, for after that we be once
iustifyed by fayth before GOD, we
must expresse that fayth, which is
knowne to god alone, by externalles
& outward workes, ỳ we may appere
righteous both before God & man.
Farther is there ony better sygne, or
more manifest argument, as I sayd
before, than whan it produceth and
bryngeth forthe good workes, euen
as there is not a more manifest pro-
bacion, that a tree is good, than by
the bryngynge forth of good frute.
A faythfull man therfore is not cō-
pared without a cause of the Psal-
mographe, to a tree planted by the
ryuers syde, which bryngeth forth
her fruytes in due season. I beynge
vnto a frutefull Olyue tree, sayth
Dauid, in the house of GOD, haue
trusted in the mercy of god for euer
and euer. A christen man is compa-

sed to a grene Dryue, for he is euer
full of fruyte and neuer barren, all
waye grene & neuer seare, euer wor-
kyng, and neuer idle. He y truly be-
leueth, hath no nede of lawes to cō-
1.Timo.1 pell hym to do good workes, as the
scripture sayth, the lawe is not gy-
uen vnto a ryghteous man, but vn-
to the vnrighteous & disobedient. &c.
For of hys owne fre wyll (so fruytfe
and myghty in operacion is fayth)
whan God gyueth an occasion, he
wyll bryng forth good workes, euen
the frutes of fayth vnto the glory
of God and the health of hys neyg-
bour. The sonnes of God are not co
Chrysostō tent to syt ydle, sayth Chrisostome,
but the spirite prouoketh them to
take some great and commendable
worke in hande. Hereto agreeth the
Gregory. sayenge of S. Gregory, The loue of
GOD is neuer ydle, for it worketh
great thynges, if it be y loue of God

n vede, but if it cease the to worke,
than is it no loue. The vnfaythfull
s lyke vnto a dead stocke, which bri
geth forth no fruite at all, but is vn
profitable altogyther, and therfore
shall he be hewen downe and cast in-
to hell fyre. To be shorte in this mat
ter, they that are frutefull & bryng
forthe good workes, pertayne vnto
the chyrche of God, and they whych
are vnfrutefull, and bryng forth no
good workes, belong vnto ỹ chyrche
of the Dyuell (for there is a double
chyrche) and shall be cursed as the
vgge tree was.

Math. iii.

Math. xxi.

Forthely, we ought to do good wor
kes, that we may wynne our neyghe
bour also vnto Christ, as S. Peter
sayeth: you wyues be ye obedient to
your husbandes, ỹ they also, which
obey not the worde, maye be wonne
by the conuersacion of theyr wyues
without the worde, whyle they con

1. Pet. iii.

fyre your chaste and pure conuer-
sacion ioyned wyth reuerence. For
as chryst came not into thys worlde to
wynne the fauoure of hys eternall
father for hymself, but what so euer
he dyde, was done for vs, so in lyke
māner what so euer we do, we must
do it also for oure neyghboures to
wynne thē vnto Chryst, to make the
professours of Chrystes Gospell, and
the perfecte chyldrē of GOD our
father. Let that same affectiō be in
1. Tim. 1. you, saythe S. Paule, that was in
Chryst Jesus, wyche beynge in the
shape of God, thought it no robbery
to be equall wythe God. Neuerthe-
lesse he made hymselfe of no repute-
cion, and toke on hym the shape of a
seruaunt, and became lyke vnto men
& was founde in the figure as a man.
He humbled hym selfe & became obe-
dient vnto the death, euē the death
of the crosse.

Fyftely

Wyttely we muſt do good workes,
leſt the mouthes of ỹ vngodly may
be ſtopped, as S. Peter ſayth, thys 1. Petre. ii.
is the wyll of God, that by well do-
ynge ye ſhulde ſtoppe the mouthes of
fooliſh and ignorant perſonnes. Do
all thynges wythout murmuryng Phili. ii.
and diſputyng, ſayth S. Paul, that
ye maye be fautleſſe and pure, and
the ſonnes of God wythout rebuke
in the myddes of a croked & peruerſe
nacion, among whome, ſe ỹ ye ſhyne
as lyghtes in the worlde, holdynge
faſte the worde of lyfe. Surely if it
were euer expedient, that Chriſten
mẽ ſhoulde lede a godly lyfe, it is at
thys tyme moſt neceſſary. For whã
the aduerſaries of Goddes trueth ſe
them ỹ profeſſe the Goſpell of Chriſt
lyue diſſolutely, not faſt, not praye,
not geue almes, not mortify the af-
fectes of the fleſhe, but lead a more
vngodly lyfe, thã the other ſorte do,

than

than blaspheme they the gospel, this
call they the worde of God here spo-
ken hate they extremely, persecute
pyesonne, condemne and vtterly de-
stroye so many as cleaue purely to ꝯ
doctrine of christ. And all this come
to passe thorowe the wyckednes and
vngodly conuersacion of the grosse
Gospellers, the rayling traders of
the scripture, the sayelyke iangleres
of Gods worde, and braynles babb-
lers of ꝯ gospell, whych babble muche
of gods trueth, and yet lyue no parte
therof. Oh what a great hynderaun-
ce is this to goddes moost holy worde
God gyue vs grace, both to loue and
lyue the gospell.

Finally we ought to do good wor-
kes, seynge it is none vnpossible
seruice, neyther shal our labour be
lolle in so doynge, but we shall ryght
fully be rewarded for doynge of them,
not only in thys worlde, but muche

more

mote plesaūtly in ȳ worlde to come? Math.x.
Wherfore and be merry, sayth Christ
to all that do good workes, for great
is your reward in heauen. Agayne
he that receaueth a Prophet in the
name of a Prophet, he shall receaue
the reward of a Prophet. And he ȳ
receaueth a ryghteous man in the Math.x
name of a righteous man, he shall re Luke.x.
ceaue ȳ reward of a righteous mā.
And who so euer shal gyue to one of
these ly tle ones a cuppe of colde wa Marc.ix.
ter to drynche onely in the name of a Gala.vi.
disciple, verely I saye vnto you, he
shall not loose his reward. Also in
another place, who so euer shal giue
to you a cuppe of water to drynche
in my name, because ye are of Christ
verely I saye vnto you, he shall not
loose his reward. Euery man shall
beare his owne burde. All of vs must ii. Cor.v.
stonde openly before ȳ iudgyng ȳ face
of Christ, ȳ euery one may receaue

accor-

Rom.xiiii. accordynge to that, whiche he dyd̄ whan he was alyue, whyther it be good or euell. Chryst the sonne of man shall come in the glory of his father

Wath.xvi. wyth his Aungelles, and than shall he gyue to euery one accordynge to theyr workes. The houre commeth in the whyche all that are in the graues shall heare the voyce of Chryst,

Ioan.v. they that haue done good, shall come forth into the resurrection of lyfe, & they that haue done euell into the resurrection of damnacion. To them

Wath.xxv. that haue done the workes of mercy shall euerlastynge glory be gyuen at the day of iudgement, & to ye contrary

cisull, eternall damnacion. So that they which do good workes in thys worlde, shall receaue a glorious and

1.Tim.iii. euerlastynge rewarde in the worlde to come. Of this had S. Paule a certen assurance, whan he sayd, I haue fought a good fyght, and haue fulfylled

ryfled my course, and haue kepte the
fayth. Frõ henseforth is layde vp
for me a crowne of ryghteousnesse,
wherfore the Lorde, yt is a ryghteous
Iudge, shall gyue me at that daye,
not to me onelye, but vnto all them,
that loue his commynge.

Thus muche haue I spokẽ cõcer-
nynge good workes, & here haue ye
now your newe yeres gyft cõplete &
perfecte. Theo. Blessed be God for thys
our newe yeres gyfte, which is more
precious thã golde, perle, & precious
stone, god mought gyue you an hea-
uẽly gyfte for this your newe yeres
gifte, wherw̃ this day ye haue enry-
ched vs. Phil. The christẽ loue & tẽder
affectiõ, wherw̃ I loue you all, hath
moued me to do, that I haue done.
If I haue done you ony pleasure to
the reioysyng of your spirite, I am
glad. If I haue not in al poyntes sa-
tisfyed your desyre & expectaciõ, yet

accepte

accepte my good wyll. For he is noe
altogyther to be blamed, whiche en-
tendeth well, although all thynges
do not thorowlye answere to his in-
tent. Well neyghbours I wyll now
knyt vp in few wordes, that I haue
sponne in many, & shewe you briefe-
ly the whole effecte of your newe ye-
res gyfte. Ye haue learned, ¶ Christ
is the gyfte of God, freely gyuen you
of God the father for your newe ye
res gyfte. So that not only he, but
all that euer he hath, in almuche as
he is man, is ours, his fastyng, wat
chyng, prayenge, hys mercye, good-
nes, purite, innocency, hys passion,
bloude, deathe, resurrection, and all
¶ euer he hath beside. All is oures.
God hath gyuen vs all thyng with
hym, as S. Paule sayeth. This gyfte
of God Christ our newe yeres gyfte
hath appeared no more by types, fi-
gures, clowdes and shadowes, but

Theise and all that euer he hathe, is ours.

Rom. viii.

in his flesh. He hath taken flesh of ℣ most holye and pure virgine Mary and is become very man for ours sake, like vnto vs in al thynges, synne alone except. And ℣ we maye knowe that he is a precious gyfte vnto vs, he bringeth helth vnto all nacions, not onely vnto the Iewes, but also to the Gentiles, so that who so euer calleth on the name of the Lorde, he shall be saued, be he Iewe or Gētile, free or bonde, noble or vnnoble. ℣ for he is the alone sauiour. None saueth but he alone, neither is there any saluacō but in hym alone, nor yet any name gyuē vnto men vnder heauē wherin they muste be saued, but in his name alone. Wherefore ye haue learned that he is not only a sauiour e bringeth saluacion to al men, but he is also a scholemaster vnto vs. ℣ for he teacheth vs, ℣ we shulde deny vngodlynes & worldly lustes,

Heb.iiii.
Ioel.ii.
Act.ii.
Rom.x.
Act.iiii.

and

and afterwarde lyue soberly, ryghteously and godlye in thys presente worlde. What soeuer vice hath reygned in vs tymes past, we must vtterly put it away from vs, wyth it Idolatry, false worshyppynge of God, superstition, confidence in ceremonies, despisyng of Gods worde, swearyng by hys moost blessed name, breking of ỹ sabboth day, sedycyousnes, carnall affectes, worldly lustes, dyuelysh motiõs, whordome, theafte, couetousnes, dronkennes, gloteny, wrathe, contencyõ, bitternes, hedynge, &c. And garnysshe ourselues wyth all kynde of vertues, as sobryete, iustice, godlynes, puryte, innocency, pacience, longe sufferynge, charite, peace, goodnes, fayth, temperaunce, meknes, and wyth all the other frutes of the spirite, that we maye lyue wyth good consciences and fre hartes to Gala v. maye loke for that blessed hope and

glorious appearyng of ỹ great God
our sauiour Iesus Christ, which
gaue himselfe freely and wythout any con-
dition ga ue, no aungell nor man,
but hym selfe for vs; to redeme vs
from all our vngodlynes, that is to
say, from all synne, both originall,
mortall, venyall, or any other; so that
we repente, beleue, aske mercye and
vnfeynedly hym selfe lyke vnto
hym selfe, to do hym seruyce as mens
other, and euen suche, as wyl shonne
all fayned or cloked holynes (vnlesse
they meane to be followers), not of theyr
owne wylles, fansys and fleshly plea-
sures, but of good workes, and such
workes as God commaundeth and
are accepted before hym, and not such
as seme good vnto men, and besyde
all this, to geue vs grace and diligence
to put the same in vre without
the authorite of Goddes word for

The newe yeres gyfte.

...that to crake of fayth & of our ...
...tification by it, is nothing to the ...
...purpose, except we bryng forth the ...
...ruites of fayth. Remember that to ...
...lose of our saluacion purchased by ...
...christ auayleth nothynge, except we ...
...chaunge our olde lyuyng and be ...
...come newe men. Remember that all ...
...the benefites of christ serue only for ...
...them, whych repent, beleue and lead ...
a godly and innocent lyfe. All other ...
as they haue no parte of christ, so re ...
mayne they styl & bond captiues of ...
Satã, and shall, if they amend not, ...
be committed vnto hel fyre for euer ...
more. Therfore neyghbours take ...
hede, refuse not to walke in & lyght ...
of Goddes worde. Walke whyle ye ...
haue lyght, lest darknes ouerwhel- ...
me you. Whyle ye haue lyghte ...
beleue in the lyght, that ye maye be ...
the chyldre of lyght. Whyle ye haue ...
tyme, do good vnto all men. Fyght ... Joan. xii.

P.i. shall

shall come, whā no man shall be able to worke. Now is the tyme of grace now is the tyme of healthe. Therfore neyghbours stonde not idle all day, worke manfully in the Lordes vine yearde. Be not lyke vnto that vnprofitable seruaunt, whych hyd the treasure of hys master in the grounde, vnlesse ye be caste into the vtter darkenes, where wepyng and gnashyng of teth shal be, but apply the talēt, that ye haue receaued vnto the glory of god and the profyt of your neighbour. Be not barren and vnfruitful as the fyg tree was, vnless ye also be cursed. Be not lyke vnto fyue folysh virgins, whych had lampes & no oyle in the, & therfore could not they enter into the mariages with Bridegrōe, but were spearred out. Be not lyke vnto grosse & vnthankful Jewes, which whā they were delyuered out of Egypt house of bōdage,

Esay.xlix.
ii. Cor. vi.
Math. xx.
Math. xxv.
Math. xxi.
Marke. xi.
Math. xxv.
Exod. xvi.
xvii.
Num. xx.

delyred

dyfuedto be ther agen amōg ȳ greey
fleshpottes. Be not lyke to Lothes
wyfe, whiche looked backe vnto the Genesis.
fylthy Sodomites, but be lyke vn-
to Christ, and so many as be the fol-
lowers of hym, as S. Paule sayth, 1. Cor. xi.
Be ye the followers of me, as I am Titus. ii.
of Christ. Be earnest followers of Philip. i.
good workes. Walke worthy ȳ gos-
pell of Christ, and so shewe your sel-
ues faythfull in all thynges, that
ye may garnysh the doctrine of god
oure sauioure. What shulde I saye
more vnto you? Be faythfull vnto
the deathe, that the crowne of lyfe Apoc. ii.
maye be gyuē vnto you. For he that
continuethe vnto the ende, he shall
be safe. And here also I make an ende
desyryng you by the tēder mayres Roma. xii.
of God, and by the precious bloude 1. Cor. vi.
of Iesus Christ our Sauiour, that
ye receaue not the grace of God in
vayne, but so behaue your selues in

all thynges, as it becommeth the ser-
uauntes of GOD. So shall ye be
Jaco.i. sure to receaue the crowne of lyfe,
whyche the Lorde hath promised to
so many as loue hym. Amen. Nowe
neyghbours here haue ye youre newe
yeares gyfte, although homely, yet
godly. If it had lyghen in my power
better to haue gyuen you, better ye
shoulde haue had. But I praye you
accepte my good wyll for this tyme.
If God at another tyme gyue me
better, be ye sure, that ye shall not
want youre parte of it. Euse. Neygh-
bour Philemon we thãke you right
hartely, and we agayne vnto the vt
termoost of oure power, gyue bothe
our selues and all that euer we haue
vnto you, not only to desyre but al-
so to commaund. Phil. I knowe the
good hartes of you all towarde me.
I praye you vouchesafe to come wt
me into my hault, & we wyll drynche

and

The newe yeres gyfte.

...ther in GOD, as he ...
...the yeare and the com- ...
...alone require. Theo. We ...
...followe you gladly. Blyf- ...
...fed be GOD for our ...
newe yeres gyft.

CHRISTOPHER.

AMEN.

Geue the glory to God alone.

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Per septennium.